

Sovereign Order of the Elder Brethren Rose ✠ Cross

Founded by Pope John XXIII of Avignon (France) in 1317
Philippus-Laurentius, Grand Master (1975-)



Rose ✠ Cross Chronicles

Scroll Three, Part Two

Documents belonging to O.S.F.A✠C

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Knights Templar from Jerusalem to Europe

(Special attention to the Commandery Languedoc-Roussillon)

By the early middle ages, Jerusalem had become a major place of pilgrimage, but difficulties were encountered by travellers passing through countries constantly in turmoil. The route passed through lands divided by wars, and then across seas infested with pirates. This made the venture extremely risky. On reaching the Holy Land, Christians were harassed, sometimes captured and held for ransom by the local inhabitants.

In 1095 the Pope Urbain II called for the first Crusade to recapture the tomb of Christ in Jerusalem. After the conquest of Jerusalem, Knights who participated in the first crusade, to obtain free access to Christ's tomb and maintain this for all Christians, decided to remain in Jerusalem, and founded the Kingdom of Jerusalem, choosing a King from amongst their own. (King Baudoin 1 of Jerusalem). As a result the flow of pilgrims to Jerusalem increased during the 12th and 13th centuries.

A new religious order, the Hospitallers of Saint John of Jerusalem was created by these early monk/knights. Their initial mission was to lodge and look after the pilgrims. A large hospital, which was run on Greek lines and divided into wards, was formed.

It was an immense building, and was a tribute to the devotion of the Knights. With the introduction of relatively sophisticated Arab medical practices, European knowledge of medicine was considerably enlarged. The proximity of the original hospital buildings to the Church of Saint John the Baptist seems to have led to the choice of Saint John the Baptist as its patron saint. The earliest Master known to historians was a certain Gerard (later Beatified), whom it is said, came from Martigues in Provence.

Then in 1118, the order of the Knights Templar was founded, by Hugh de Payen, a vassal knight of the Count of Champagne, in collaboration with Andre de Montbard.

Together with seven other knights they presented their plans to the King of Jerusalem, Baudoin II to form the Order of the Temple whose mission was to ensure the security of the pilgrims in the Holy Land. Theirs was a monastic order and they protected pilgrims along the route to Jerusalem. They dedicated

their cause to pilgrims and took on the name “the Poor Knights of Christ”
The original nine Knights are generally thought to be.

- Hugues de Payens, a vassal of Hugh de Champagne. A relative to the St Clairs of Roslin
- Andre de Montbard, Uncle of Bernard of Clairvaux, and another vassal of Hugh de Champagne
- Geoffroi de St Omer, a son of Hugh de St Omer
- Payeb de Montdidier, a relative of the ruling family of Flanders
- Achambaud de St Amand, another relative of the ruling house of Flanders
- Geoffroi Bisol
- Gondamare
- Rosol
- Godfroi

Gondemar and Rosol were Cistercian monks. The Cistercians and the Knights Templar were closely linked by ties of blood and shared many of the same objectives.

Hugh, Count of Champagne is also thought to have taken a leading part in the forming of the Knights Templar although his position is unclear, as he would have come under the direct control of a man, who, under normal circumstances was his vassal.

In a document held in Seborga in northern Italy it is claimed that a monastery was founded there by St Bernard of Clairvaux, and it was he who nominated Hugues de Payens as the first Grand Master, and, that Abbot Edouard of Seborga consecrated him in that position.

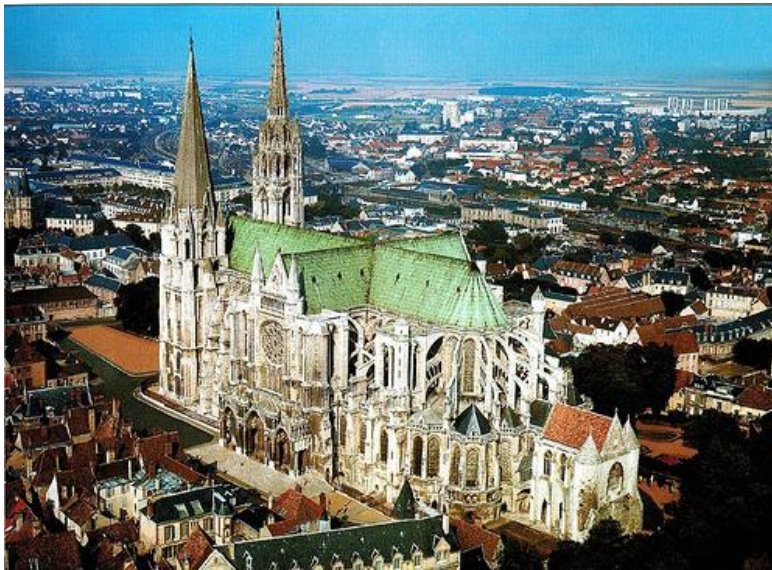
After their formation they were granted part of the Al-Aqsa Mosque, which was built on the site of the original Temple of Solomon, as their headquarters. Almost immediately and for the next nine years they were involved in secret excavations beneath the Temple. It is believed that the Knights in 1118 found a secret room beneath the Temple Mount, apparently, knowing exactly what they were looking for and where to find it.

The access tunnel descended vertically downwards for eighty feet through solid rock before radiating in a series of tunnels under the ancient temple. Almost immediately they became an enormously rich, and powerful organisation. Years later these tunnels were re-excavated by Lieutenant Warren of the British

Royal Engineers, who found just a few small artefacts of the Templars. The mystery of why these tunnels were built remains to this day. Did the first Knights have some documents that led them to find treasure under the Temple when they arrived in Jerusalem?

Did they find the Ark of the Covenant? Just what they found is the subject of legend.

Chartres Cathedral



Chartres Cathedral, that was largely built with money from the Templars, has carvings, of what is believed to be the Ark being drawn by a couple of oxen, by the North door.

The Ark of the Covenant was designed as a chest - vessel - box - or container. It was allegedly the chest in which Moses placed the

Ten Commandments.

This question has plagued historians and treasure hunters for centuries. For hundreds of years there have been rumours that the Knights Templar were not only the defenders of the faith, but were also the guardians of the Holy Grail.

The Templars benefited, from numerous donations and organised a network of Commanderies throughout Europe and the Holy lands both rural and urban. Revenue from their rural domains helped pay for the upkeep of large fortresses, capable of sheltering up to 2000 men, which served to maintain the Kingdom of Jerusalem for the Christian world.

The Templars left their imprint on the Languedoc-Roussillon.



In the Languedoc finance came from farming and especially from its flocks of sheep, which were to be found on the vast grasslands of the Larzac which estimates say formed thirty percent of their income. Commanderies were built, and some of the best examples are at La Cavalerie and La Couvertoirade which were

fortified, practically all identical and remarkably well-preserved.

The Knights Templar - or Poor Knights of Christ were a monastic order. They took solemn vows of poverty, chastity and obedience, and chose as their uniform a simple robe bearing a red cross.

The Templars became one of the wealthiest and most powerful organisations the western world has ever known, with a great variety of assets. During the 12th and 13th centuries the Order acquired extensive property throughout Europe but especially France. It developed an extensive network of thousands of preceptories and commanderies. Kings and aristocratic families gave the order thousands of properties, including ports mills, churches, farms, villages, monasteries and so on to assist the Templars in their Crusades. Particularly within the first decade of growth following the Council of Troyes in 1129, the Order was given lands in nearly every part of Europe. The ultimate extent of the Templar's international empire at its height was probably unknown even to certain Kings.



A lot of wealth was donated by individuals and kept in the Templars treasuries, and could not be moved without the owners permission. This led to an early form of banking. They were certainly amongst the earliest to provide arrangements for the safe movement of money across Europe. In the 13th century the Templar treasury virtually served as the French royal treasury. Nobles and even Kings were lent large amounts of money, as were certain Popes.

The Knights Templar regularly transmitted money from Europe to Palestine, and developed an efficient banking system. Their military might and financial expertise caused them to become both feared and trusted, and they amassed great wealth through gifts from their grateful benefactors. They soon had an army and a fleet, as well as a surplus of money. Because of their vow of poverty they re-invested the money and lent it to those in need including the French King.

Their seal showed two knights on one horse to indicate that they were poor as a result of their vows of poverty.

They reported directly to the Pope and held considerable political power. The popes took them under their protection, exempting them from all other jurisdiction, Episcopal or secular. Their property was exempted from all taxation, even from ecclesiastical taxes. This brought about conflict with the clergy of the Holy Land, as the quick increase of property ownership by the Order led to the diminution of the revenue to the churches.



The Templars had commanderies in every state. In France their possessions were extensive and the finest to be seen in the Languedoc is at “La Couvertorade.” (see *right*) In Palestine their castles are still famous because of the remarkable ruins which remain at Safed, built in

1140; Karak (1143); and, most importantly of all, Castle Pilgrim, built in 1217 to command a strategic position on the sea-coast. Fighting in the region continued, and at the siege of Safed (1264), ninety Templars met their death, and eighty others were taken prisoners by the Mohammedans, and, when they refused to deny Christ, died martyrs to the Faith. This fidelity cost them dear, and it has been estimated that in less than two centuries almost twenty-thousand Templars, died in war.

Eventually the crusaders were vanquished, and retreated to the Islands of Rhodes, off the Turkish coast between 1306 and 1309. There they set up the

Grand Master's Palace, and barracks for each of the eight Langues or provinces that provided knights.

These buildings exist to today.

Because of its geographical position the Knights were forced to become a maritime power, and for the next two centuries the knights of Rhodes, became the principal defenders of Christendom against Moslem incursions through the Mediterranean.



After several unsuccessful sieges, the Turks managed to take the Island in 1522, and the Knights Hospitalier fled to Malta where they took the name, the Knights of Malta.

The Order became known for the quality of its service at the Hospital in Valetta, one of the largest and most modern in Europe and for its incessant fight against the Turks and the Barbary pirates.

Napoleon Bonaparte, on his way to Egypt with the Republican fleet, chased the Knights off Malta in 1798.

During the 19th century, the old Order of Saint John of Jerusalem from Rhodes and Malta was reorganised and took up once again its original vocation of health care which it now pursues throughout the world.

The Knights Templar amassed such wealth and influence that they started to be seen as a threat to the establishment. The Templars were opposed by the Order of Hospitaliers, which, had, in its turn become military, and was the pre cursor, and then later the rival of the Templars.

To put an end to this rivalry between the military orders, their amalgamation was officially proposed by St. Louis at the Council of Lyons in 1274, and again in 1293 by Pope Nicholas IV, but this did not occur.

A few years after the loss of the Holy Land, the King of France, Philip IV, turned his eyes to the wealth of the Templars. He started rumours of devil-worship and shameful practices by the Templars, which allowed him to

prosecute the Templars as heretics, and an excuse to seize their property.

The Fall of the Order of the Templars

During the fourteenth century, relationships between the Order and the King Philippe IV le Bel deteriorated. Rumours of initiation rites that included spitting on a crucifix or denying the cross, or even acts of a homosexual nature, started to be spread. These originated from informers loyal to King Philippe and also obtained under torture. Yet their behaviour had been just the opposite; when 80 Templars were captured after the loss of the Castle at Safed, the Sultan offered to spare them if they would deny Christ. Every single one of them refused and was either flayed or beheaded, hardly illustrative of men familiar with denying Christ. Historians have since determined that many of the charges were carefully scripted.

On Friday 13th October, 1307, the King's men were ordered to carry out mass arrests of the Knights. But before the order could be executed, some of the Knights sailed their fleet out of the Atlantic port of La Rochelle, and were never heard of again.

Although he succeeded in confiscating their lands, nothing of their fabulous wealth was found.

As the last Grand Master of the Knights of the Temple, Jacques de Molay, was burned at the stake, and he cried out to God to bring the King and the Pope, who had sacrificed the Templars for political gain, to join him at God's table. Within a year both were dead.

Many trials and inquisitions of Templars, took place in the following years. The order having been suppressed, it was left to the Pope to decide the fate of its members and the disposal of its possessions. As to the property, more than 600 commanderies stretching from Scotland to the borders of Poland and from Denmark to the tip of Sicily were turned over to the rival Order of Hospitaliers. King Philip of France and Pope Clement V accused the Templars of atheism, sodomy, blasphemy, and worse. Templars were tortured into forced confessions before being executed in large numbers. Scholars have debated whether any charges were true, but it is believed that they were innocent of the accusations and the process against them was solely for gaining access to their wealth and to ensure they could not become a political threat. Even the Catholic Church has apologised.

The Templars Treasure

The central Templar records were originally held at the order's base in Palestine and then at the port city of Acre, finally after the fall of Acre in 1291, on the island of Cyprus.

Key Templar archives are believed by many scholars and historians to have been destroyed by the Turks on Cyprus in 1571. No medieval record of an inner Order within the Templar organisation has ever been found. One result that this destruction has caused are the large number of sensational claims about the Order.

Not all records were destroyed and there are still some Templar archives in various European libraries, that pertain to the Templar commanderies in specific locations, but often deal with mundane subjects, such as accounting records or sheep farming as opposed to specific records of extraordinary treasures.

The hunt for this lost treasure has centred on a number of locations, among which is the medieval city of Gisors, in Normandy. It is supposedly honeycombed with complex underground passageways and chambers. Mysteriously, all attempts to discover what may be concealed in these subterranean corridors are rigorously discouraged by the authorities.

Bornholm an island off the coast of Sweden is literally smothered in ancient churches that bear all the hallmarks of having been built by the Knights Templar, and is said to have chambers hewn out of the rock under the churches and where the Templars may have secreted their treasure



The Cathedral of Chartres is said to be one of the 'resting places', having been built over a very short period of time and with money supplied by the Templars.

The church of Roslin (picture following page) south of Edinburgh is the subject of further rumours.

There is circumstantial to an account that Henry, 1st Prince of the Orkney Islands, and grandfather of

William St. Clair, founder of Rosslyn Chapel voyaged to North America with 12 ships in 1398, nearly a hundred years before Columbus was credited with discovering the continent.

The church and village of Rennes le Chateau in southern France is another location where the treasure is said to have been found, by its parish priest, abbé Bérenger Saunière, during the 1880s and 1890s. He suddenly became wealthy after making various excavations in the church, allowing him not only to renovate the church, but also to build a villa with a formally laid out garden, a belvedere and a neo-gothic tower. Abbé Saunière's life had a lot of rumours and question marks about it, with tales of visits to friends in high places in Paris - of friends in occult circles - of wining and dining famous people in his new villa, which he himself never lived in - of refusing to account for his expenditure and lifestyle to his bishop, but only to the Vatican, who passed no judgement on him.

To this day stories persist about the location of the Templar's wealth and treasures. In 1309 the island of Rhodes was sold to the Order of the Knights Hospitaliers of Saint John of Jerusalem who had survived after the demise of the Knights Templars. The Order had been established in the 12th century in Jerusalem for the purpose of nursing pilgrims and crusaders.

Having retreated from Jerusalem and then Cyprus, the Order established its Headquarters on Rhodes, taking a leading role in the Eastern Mediterranean at this time.

During the Knights' era the fortifications were extended, modernized and continuously reinforced. A hospital, a palace and several churches were among the many public buildings constructed at that time. Most of the streets of the Medieval Town survive to this day as do the knight templars. One form is in the St Johns Ambulance Brigade who continue to use the Templars insignia of the Maltese Cross.

Imprint of the Knights on the Languedoc-Roussillon

Today it is possible to find many traces of the Knights across the region. Many troops and assets were located at Nîmes, and Saint-Gilles was the last place where crusaders gathered prior to embarking at Aigues-Mortes.

In Nîmes the Templars built a church, in 1151, the Notre-Dame-du-Temple, where the Collège Feuchères is now situated. They also had a fort on the city

walls where the archaeological museum is situated, which was called the “Templar Tower”.

In Montfrin, not far from the Pont du Gard, you will find the church Notre Dame de Malpas, built in the twelfth century by the Templars. Half the chateaux in Montfrin and Meynes belonged to the knights in 1146. They also owned the village of Théziers and a farm at Orgnes du Rhône. They were given the church Saint-Martin-de-Tréveils near Pontails, and a farm at Caissargues.

La Couvertoirade is a walled village, hidden away in the barren lands of the Larzac, near to the small village of La Caylar. Its towers and ramparts are almost intact. It was founded by the Knights Templars in the 12th century. The command posts reached from the Lozère over to Pont-Saint-Esprit and down to Beaucaire and further north to Calvisson, Aubais, and Générac.

At the time of the arrests, there were thirty-three Templars in the command post at Alès, forty-five at Aigues-Mortes, where they were locked in the tower, and one-hundred-fifty at Nîmes.

Escaped Knights Templar

On March 22nd 1312 the Pope closed the history of the Order of the Temple. The Knights, guilty or innocent were no more under the responsibility of the Church, but under the power of the national authorities. The secular power in France had already taken over the Order, taking also all the properties of the Temple in the Kingdom.

In the rest of the world the solution chosen by the Pope was to give the properties of the Temple to the Order of the Hospital.

After some negotiations among the kingdoms and the Church this was what happened, with the exception of Spain and Portugal where the properties of the Temple remained under the administration of new Orders [in Portugal the new order is actually the old Order of the Temple with a new name ...] In that period a certain number of Knights of the Temple disappeared, these Knights are the subject of many novels and tales [overall in 19th century] regarding mystery and hidden tradition coming from the Temple. Where did they go?

The idea that in some way the original order of the Temple survived in secrecy appeared in the XVIII century in the environment of the Freemasonry [and this is not so odd: since some lodges made clear reference to a heritage coming from

the Temple, the existence of a secret survived part of the Temple would have supported their claim ...].

It was a English Catholic Knight who lived in France, Sir Ramsey to introduce the linkage between the Freemasonry and the age of Crusades. The tale is simple: the corporations of middle age architects, protected and helped by the Temple, had access to documents found in Jerusalem by the Knights. In these documents there was the sacred secret science of the holy geometry and of the holy architecture. This science is the base of the doctrine that the corporations transmitted through the centuries to the Freemasonry. In 1760 it was the German Freemasonry to introduce “secret levels” in the lodges. These secret levels were intended to preserve the hidden science found by the Knights of the Temple. It can be a coincidence or a choice to create “charm”, anyway it’s a matter of fact that also in modern Freemasonry in some lodges masons remind the last Grand Master Jacques de Moley and they condemn King Philip.

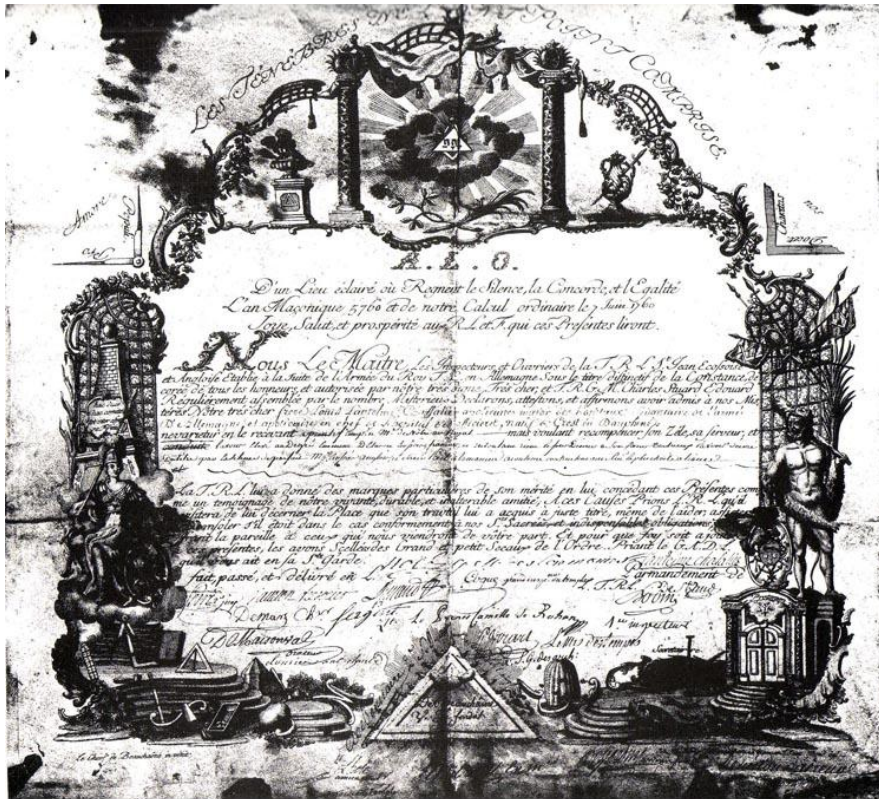
A legend says that 237 brothers [monks, Knights and hand workers of the Temple] found a refugee in the Temple of London. Among them there was a master of alchemy, Guidon de Montanor, who took as disciple Gaston de la Pierre Phoebus. Fearing the intention of King Edward II of England, many of them went to Scotland under the protection of Robert Bruce. They reached the isle of Mull where they met some French Knights of the Temple who, knowing of the death of the Grand Master Molay, had elected a new Grand Master: Jacques d’Aumont.

In the meanwhile Gaston de la Pierre Phoebus had created in London a college dedicated to alchemy.

It was in that period that the Temple created a new Church, with a particular heraldry which would have become the heraldry of the Order of the Rose Cross and the Black Eagle. This would be the genesis of the occult college which has transmitted from Scotland to the rest of the world the hidden doctrine and knowledge of the Temple.

Sovereign Order of the Elder Brethren Rose & Cross Archives

(Continued)



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Document of the Scottish and English Lodge established as a result of the army of King J.C. in Germany under the distinctive title of Constance ... and authorised by the Most Right T.-R. G.-M Charles Edward Stuart. To note that this document is issued in the name of our Brother and forty-fifth Imperator Louis Lantelme Chassalier (1760).

Note also the signing of Prince Camille de Rohan.

A Freemasonry Trial in 18th Century - Malta

APRIL 1776 witnessed the opening of a very particular inquiry by the Inquisitor for Malta of the time, Antonio Lante. So particular, in fact, that the only record of this inquiry is a long document, originally unpaginated and unindexed, that was not even filed in the Archives of the Inquisition, but was separately bound and placed, or rather misplaced, among other manuscripts in a different location, the Archives of St John's Cathedral, Valletta, until, in recent years, it was discreetly returned to the Archives of the Inquisition at Medina.

The proceedings were so sensitive that neither the Papal Secretary of State nor the Holy Office were informed through the usual channels, although it is clear that they had full knowledge of every detail which emerged from the trial which proved to be one of the most outstanding proceedings of the 18th century, a



series of inquiries known as the Processi Lante. The trial began seven months after the "Rising of the Priests", ruthlessly put down by Grand Master Ximenes, and only five months after the election of his successor, Emanuel de Rohan. It became a full-scale investigation of Freemasonry in Malta, and established that members of the secret organisation were to be found in the highest social echelons of 18th century Malta. Several knights, mainly French, members of the Maltese

nobility and even a number of canons of the Cathedral Chapter were involved.

The French-affiliated lodge was officially established in the "Isle de Malthe" on February 13, 1765 which corresponds to the year G.L. 5766 of the Masonic calendar. Two warrants were issued at Toulon by Beufier de la Lourie to the Knight de Lincel. The first made him a Freemason; the other empowered him to establish a lodge in Malta bearing the name "Perfect Harmony"; or, in the original version, "parfait Harmonie". Whereas the first patent is relatively simple, the latter diploma is an extraordinary document. Beautifully coloured, the wording is framed by symbols of freemasonry including the star of David, a candelabra with seven candles, the sun, the compass, the balance, and a skull with crossed bones.

In 1730 the Balì of Brandenburg, Wolfgang Philip Guttenberg financed the building of a house at Msida to serve as a masonic lodge, and established a foundation for its maintenance and upkeep; however the official setting up of a lodge would appear to have been delayed by as a consequence of the publication, in 1738 and 1751, of two Papal Bulls¹ condemning and penalising freemasonry. In fact, the first prosecutions took place in 1740 against a group of seven French knights who were affiliated to a French lodge, and finished with their banishment from Malta; a second spate of denunciations took place after the second bull was issued, and it would seem that a number of prominent Maltese discreetly left the Islands and settled elsewhere as a result.(2) No proof

had however been encountered at the time indicating an officially affiliated, and actively recruiting lodge.

The opening of this particular can of worms started with the admission of Vincenzo Vella, the Grand Master's clock master, in 1775. This admission was spontaneous, and therefore ended with Vella's absolution, but also signalled the beginning of a series of inquiries, the most important of which involved Agostino Formosa de Fremeaux, a self-styled count, and a number of knights, Maltese nobles and personalities. In his deposition he claims to have recanted his Masonic beliefs after hearing a sermon of the Father-Counsellor of the Holy Office denouncing Freemasonry.

Formosa de Fremeaux recounted how in 1756 a certain Gaspare Maurin invited him to dinner, and how he met a knight called De Bufferant. When he returned home that evening, his clerk Gian Giuseppe Belgeret indicated that he knew about the encounter, and gave him a book entitled *La Scians de Fremason Frai*. After reading this book, Formosa de Fremeaux told Belgeret that he wanted to become a freemason, to which Belgeret replied, "it will only cost you a meal.

Formosa de Fremeaux was taken to a house in Msida and ushered into a dark room which was completely shuttered and illuminated by a black candle. Inside the room was a man sitting on a chair, whom the witness recognised as Giovanni Battista Dorell of Valletta, Baron of Marsa. He was to act as Formosa de Fremeaux's sponsor, referred to masonic terminology as 'il-fratello terribile'. He asked "What do you want?", to which Formosa de Fremeaux answered, "I wish to be admitted into the sect of freemasonry." The sponsor asked again whether he was sure, and left him alone to think about his decision carefully, in front of a table which was covered with a black cloth, and on which was a glass full of water with a nail inside, a pen, an ink-well and paper.

After some time Dorell reappeared, his sword drawn and for the third time, asked if Formosa de Fremeaux wanted to become a Freemason, and told him that candidates must prove themselves through many fearful trials and that he was still in time to change his mind. Formosa de Fremeaux confirmed that he was ready to pass all tests and dangers as long as the Society did not go against the Church, the Princes and the decencies of life. He was reassured that this was not the case.

Following instructions, Formosa de Fremeaux pledged his obedience, and was told to remove his sword, buckles and money, and put them in a bag, and to take

off his shoe and hold it in his hand. He was then told to undress his waistcoat and roll up his sleeve, and was blindfolded and led towards the adjoining room.

The sponsor knocked three times; a voice from within said "Remarkable knocker in freemasonry", another voice added "Open and see who it is", a third ordered "Give the sign". Immediately Dorell said "I", someone inside replied "A", Dorell added "K", another replied "I", in unison they shouted "IAKIM". A person who was in the other room declared, "Our brother Dorell wants to introduce a profane, un profano." A table was thumped three times and two others responded with a further three knocks. Formosa de Fremeaux was then let in, and describes procedures in detail: "As soon as I entered the room I was greeted with shouts and fireworks were let off. I was taken before what I later realised was a throne and made to kneel. They made me swear on a book which the Grand Master of that society explained was "the Bible". I took an oath never to reveal anything to anyone. The Grand Master then went on about having to journey from the North to the South and all the other winds... My blindfold was removed and I noticed all those present had unsheathed their swords. This was the signal that they had accepted me as a freemason, and at the same time this was also a warning if I should ever reveal the secret. The function was over and they embraced me. Then, they read a book on the history of freemasonry starting with the building of Solomon's Temple. I remember a part which said that in order to pay the different tradesmen two columns had been erected, one of which was called IAKIM. (3)

"I noticed that in that room spread on the floor like a carpet there was a canvas on which was drawn the Temple of Solomon, three stars, the sun, an urn with two fires, a trowel, a square, and a pendulum. There were also three lit candles forming a triangle. Another three candles, also lit, were placed on the table of the Grand Master. The latter was wearing a large silk frill around his neck which was decorated with many silver symbols including a pendulum and a compass. All wore aprons of white wool.

"Following my inauguration we started to eat. The dinner was hosted at my expense. I also paid for a pair of gloves. After the meal all of us placed the palm of our hands under our necks, passed them over our chest and then over our foreheads. In accordance with Masonic ritual we remained seated in silence. Then we toasted the heads of the Scottish, German and French lodges, namely the Duke of Cumberland, the King of Prussia and the Duke of Clermont. All of us held empty glasses with which we made a circular movement under our necks. After we did this three times, we paid a small tribute for the poor. Following every toast and whilst beating our chest we shouted VIVAT, VIVAT, VIVAT. The Grand Master would always drink last. Finally we concluded the

occasion by singing Masonic songs in French. Before departing I paid three luigito the treasurer."

The trial provided ample proof that at the time the Masonic movement was rampant in Malta and that the island was dotted with lodges. In fact three days after his initiation Formosa de Fremeaux was taken by a certain Giovanni Lombard to participate in a similar ceremony which took place one hour before midnight in a lodge at Casal Nuovo (Paola), sponsored by the Knight Crusyol. He testified that since 1764 the lodge to which he pertained was situated in the house of a certain Signor Oliver, and that Formosa de Fremeaux's houses in Valletta and in Zejtun were also used as lodges and to this end was decorated with masonic symbolism. They even served for the induction of new members, such as that of the Knight Guasconi, who came from Palermo specifically for this purpose.

Other locations are mentioned, but of most consequence is the specific reference to the Valletta palazzo of Camille de Rohan, Principe Balì.(4)

Prince Camille de Rohan was identified by most witnesses as one of the leading representatives of the Society. Maybe he was the senior freemason, the mysterious Grand Master who was never mentioned by name in the trial. The Balì exerted influence within and outside the Order of St John because he gave the impression that Grand Master Emmanuel de Rohan was his uncle.

The Masonic trial was the last thing which the newly-elected Grand Master wanted. In addition to Agostino Formosa de Fremeaux, other witnesses - Angelo Parnis, Aloisio Putois, and Gaspare Gremaud - revealed the structure and membership of the "Craft", mentioning members by name, and leading to more denunciations by the members themselves. Knights, ecclesiastics and Maltese nobles who were patentees of the Inquisitor were revealed, implicated and identified as pertaining to this classless fraternity. What remains a mystery is the involvement, if any, of Grand Master de Rohan himself. The French influence is obvious, as many of the knights came from the langues of Provence, Auvergne and France, and the three most prominent Maltese persons involved belonged to ardently francophile families which staunchly supported De Rohan.

Giovanni Battista Dorell had been created Baron of Marsa by the Grand Master on March 10, 1776, less than one month before the trial was initiated, and two days after Diego's father Claudio Muscat Xiberras was created Marquis of Sciorp il-Hagin, or Xrobb l-Ghagin, the first title of nobility granted by Grand Master de Rohan. His sister Bettina Dorell was married to Diego Muscat Xiberras, who was also identified as a member of the Society.

Captain Fournier was the third prominent Maltese singled out by the numerous witnesses as one of the more active freemasons. His father **Giorgio Fournier de Pausier** had been awarded the title of **Baron and then Count by Empress Maria Theresa of Austria**, with succession regulated according to the order of primogeniture. Grand Master de Rohan gave his consent for the registration of the title of Count in the Cancelleria on December 2, 1775, only four months before the start of the Masonic Trial.⁽⁵⁾ Giorgio Fournier also enjoyed the protection of the Inquisitor's patent until the Freemasonic Trial. On May 27, 1776, only days after Agostino Formosa de Fremeaux had concluded his testimony, he approached the Inquisitor and asked to be relieved of his patent as he was going to travel to France.

By September 1776, Inquisitor Lante was convinced that his institution was under attack. It is obvious that this was a reaction to the Masonic Trial. Writing to the Holy Office in Rome, he states that "various persons among the most distinguished in Malta had renounced the patent of *famigliare* of the Tribunal". The first to resign their privileged posts were the Muscat Xiberras, father and son, on the pretext that they had some form of supervisory duties related to provisions and by extension were in the service of the Order. Only three months before, Baron Bonici had been appointed to the Office of depositor of the Università and the Grand Master was insisting that he abandon the patronage of the Inquisition. In addition, both Baron Xara and Baron Sant had also elected to renounce their patents. The first alleged that he was too occupied while the latter indicated that he wanted to travel abroad. The Inquisitor was however aware that the sons of both Barons had been given some form of public office by the Government.

Finally, Lante once again referred to Baron Fournier who apparently had not yet left Malta. He advised that should a request in the future be made for his reintegration within the structure of the Holy Office, he would suspend such a decision unless such an order came directly from Rome.⁶ It was obvious that Grand Master de Rohan was poaching all the prominent officials of the Inquisition. The intention was to isolate Inquisitor Lante from all the senior families of the island, devaluating the prestige of the Holy Office. An offensive on such a scale had never been undertaken before; embarrassed by the proceedings, the head of the Order was retaliating against the very structure of the Inquisition. A similar fate had been suffered by the Inquisition in Tuscany, following the arrest of another freemason, Tommaso Crudeli, in the 1730s; but nothing similar had ever happened in Malta.

On January 15, 1777 the son of Baron Fournier was in a tavern in Valletta. He was unaware that two knights had drawn their swords. The attack was vicious

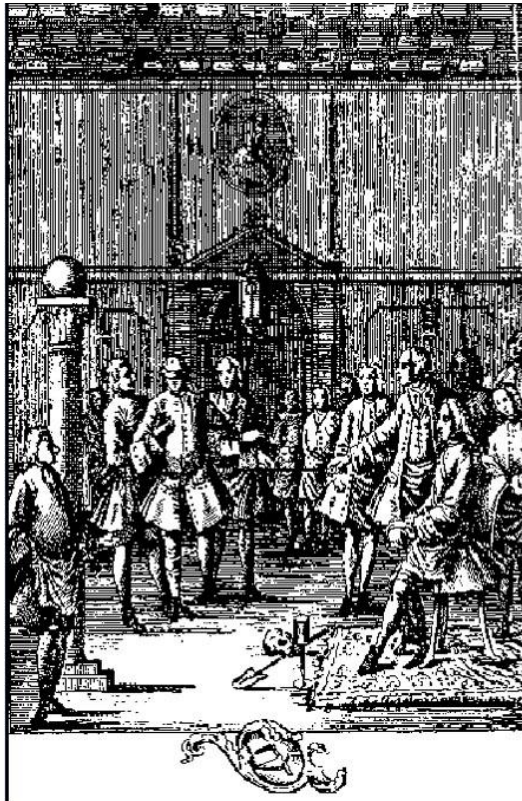
but he somehow managed to defend himself and, having escaped the assault, sought refuge in the countryside. The Inquisitor requested and was given an appointment with the Grand Master. During the audience De Rohan remarked that he would not contemplate any punishment for the knights as the young Fournier was one of the masons who participated in the "recent rebellion". De Rohan maintained that it was only natural for the knights to direct their exasperation against him. Not only, but De Rohan strongly advised that it would be better if the whole Fournier family left Malta to avoid more serious disorders. The Inquisitor replied that the son should not be blamed for the faults of the father, to which the Grand Master retorted that the whole family was under suspicion and it would be better if all departed, the sooner the better. It emerges that Baron Fournier had somehow realised that it had been unwise to ask the Inquisitor to relieve him of his patent and he must have made his peace with Lante. The latter was however at a loss, stating that as the Baron was again a patentee of the Inquisition, he wanted directions from Rome.(7)

The Secretary of State in Rome without any hesitation instructed Lante to abandon Baron Fournier. On receipt of this order the Inquisitor made one last attempt to try and persuade De Rohan to change his mind. The Grand Master was adamant and declared that "it was absolutely necessary that they left as otherwise the occurrence of new disturbances was imminent". The following morning the Inquisitor obeyed his superiors and informed Baron Fournier that his patent had been withdrawn. The ex-patentee, on the other hand, did not seem unduly disturbed and remarked that had it not been for several pending matters he and his children would have already left Malta. By letters dated May 12, 1777 the Inquisitor informed both the Holy Office and the Secretary of State that the task had been completed. As soon as the patent had been withdrawn, De Rohan eased the pressure. He had apparently achieved his aim as he allowed Fournier to continue to settle his interests without undue haste.(8)

A strange sequel to the general saga relates to the star witness of the trial, Agostino Formosa de Fremeaux. It does not appear that Formosa de Fremeaux, who in the trial had declined to style himself as Count, had suffered any serious consequences as a result of his masonic links; De Rohan personally recognised Formosa de Fremeaux as consul for Russia in 1786, for Belgium and Holland in 1790 and for Prussia in 1791.(9) This bogus Count remains an enigma.

Although he had been at the centre of one of the most damaging trials of the century, the self-confessed freemason embarked upon a political career that does not seem to have suffered from the connection, and which on the contrary survived the Napoleonic invasion, and continued to prosper under the French and the British. In the meantime, other prosecutions took place under Inquisitor

Zondadari, Lante's successor; whereas Zondadari started off his tenure by imposing prison sentences on the Freemasons that came before him, after the fifth consecutive imprisonment, he mysteriously had a change of heart, and overnight started limiting his sentences to acts of contrition, involving confessions and Holy Communion.



- 142_2-

Prince Camille de Rohan was identified by most witnesses as one of the leading representatives of the Society.

Maybe he was the senior Freemason, the mysterious Grand Master who was never mentioned by name in the trial.

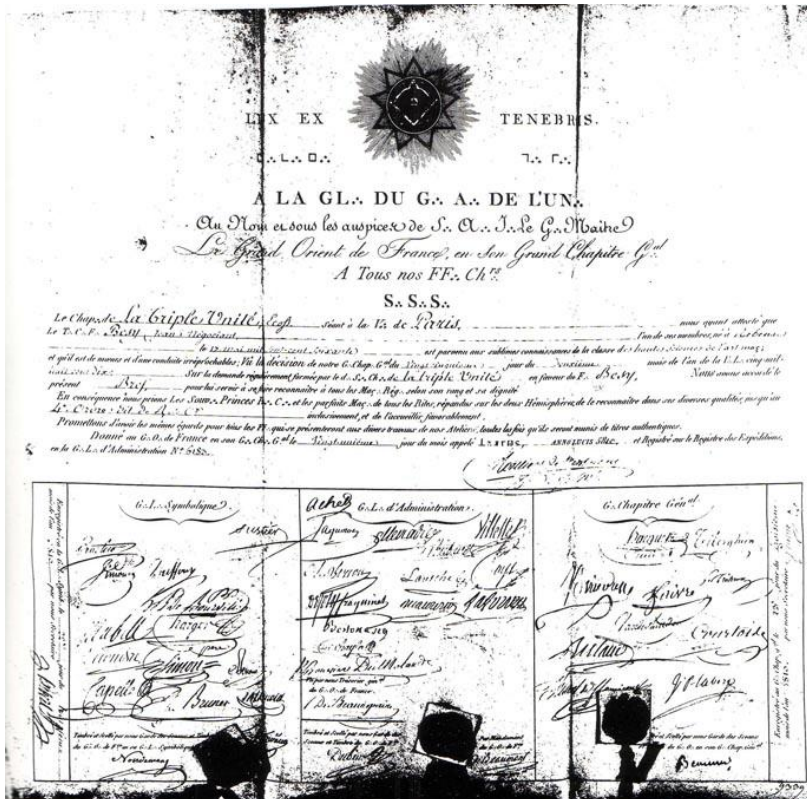
The Bali exerted influence within and outside the Order of St John because he gave the impression that Grand Master Emmanuel de Rohan was his uncle.

(Picture: The Ceremony of Freemason Initiation)

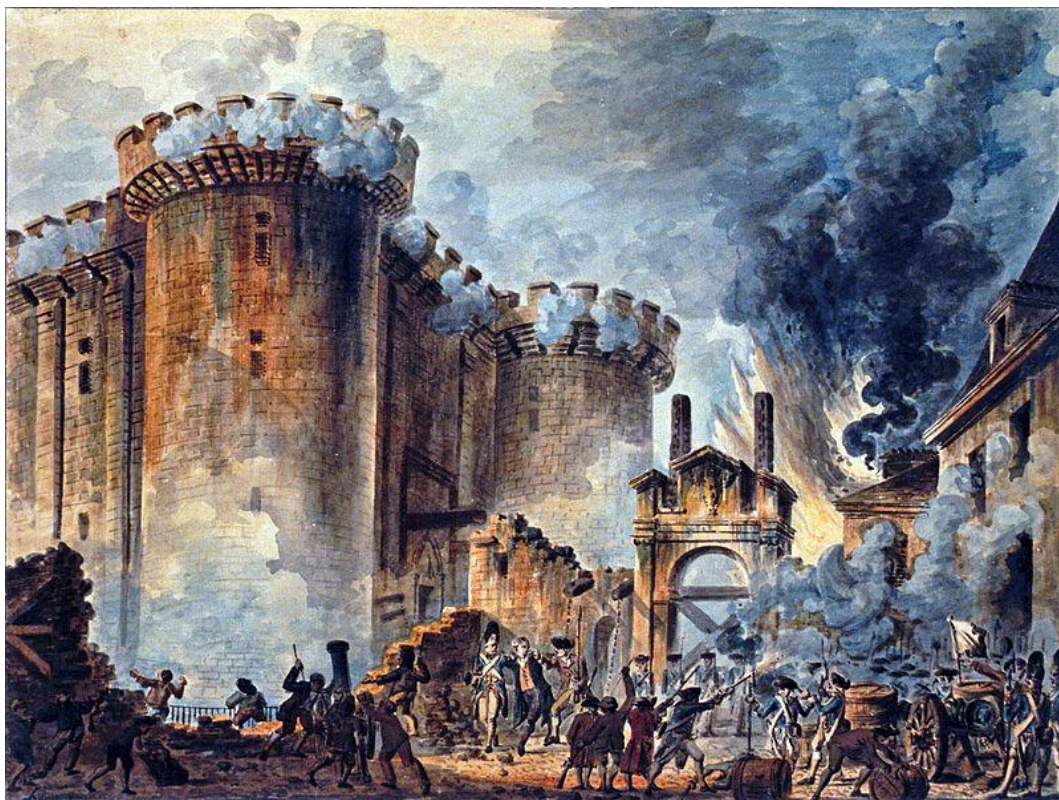
Sources

1. In 1738 by Clement XII, In Emeniti, and, in 1751 by Benedict XIV, Providas.
2. A.M. Broadley, The History of Freemasonry in the District of Malta from the year 1800 to the present time. (page 4)
3. In Hebrew jaqim means a setter-up.
4. AIM, Processo Lante 1776.
5. AOM 579, f. 344r.
6. AIM 96, f. 238r.
7. AIM 96, ff. 239v-241v.
8. AIM 96, f. 342r; 101, f. 5r.
9. AOM 6429, ff. 82v-83 v; A. Mifsud, I nostri consoli e le arti ed I Maestri,
THE WARRANT (*see above*) issued in Toulon in 1765 by Beufier de la

[illegible]



Diploma
in parchment
45 x 45 cm
of the
Great Orient
of
France,
discerned to one
of our
Grand Masters,
Jean Besy
(1810)



Painting of the time: Storming of the Bastille

liberalism, and cultural practices of tolerance have triumphed in spectacular fashion in the twentieth century.

Contemporaries who were religious or frightened by the French Revolution already in the eighteenth century condemned the Enlightenment as morally chaotic and politically subversive. Marxists brushed it off as "bourgeois ideology." In the last twenty years, many historians and philosophers have launched a full-scale attack on the Enlightenment from a "post-modernist" perspective. They have condemned it for its Euro-centrism and universalism in a world where the European model is no longer unquestioningly accepted, for its naive belief in progress, and most damagingly, for its steadfast belief in universal foundations of truth and in the universal reliability of scientific method.

As we enter into the 21st century Freemasonry stands alone as the last bastion of hope against the darkness imposed upon mankind by the Post Modernists. It continues to point the way to a higher and more enlightened existence for all people through virtue, knowledge and tolerance.

In 1660 the largely Masonic "Invisible College" gained the verbal support of the King, and Sir Robert Moray became its president. Two years later the King sealed its charter and it became the Royal Society, the first modern scientific think tank. The motto of the society was "Nullius in verba" which is translated as "Nothing by mere authority". Thus began the Age of Enlightenment, which opened the way to our scientific and technical advances.

The philosopher and member of the Royal Society, John Locke, in his 1690s Letters Concerning Toleration, laid the foundations of law which now protect freedom of thought. Locke argued for the separation of religious authority from civil authority, so that a person's religious persuasion could not be held against them in court. This is now considered a fundamental human right. Much of Locke's philosophy influenced and was influenced by Freemasonry and the Royal Society.

The French Freemason and philosopher, Voltaire, espoused Locke's work and Masonic ideas in Europe in the early 1700s. Later, Jean-Jacques Rousseau, would clearly define the aims of the movement.

The age of Enlightenment was humanitarian as well as cosmopolitan; enlightened despots promoted social reform, and movements such as Freemasonry, built on humanitarian ideal of a universal brotherhood, spread

rapidly throughout Europe and numbered among its adherents kings, poets and composers.

The pursuit of learning and love of art became more widespread, particularly among the expanding middle class. This made demands on writers and artists that affected both subject matter and presentation. Philosophy, science, literature, and the fine arts began to address a general public beyond the experts and connoisseurs. Novelists and playwrights began to depict everyday people with everyday emotions. This had far-reaching effects in the world of Freemasonry.

In *Living the Enlightenment*, Margaret C. Jacob (Professor of History at the University of California, Los Angeles) argues that the hundreds of Masonic lodges founded in eighteenth-century Europe were among the most important enclaves in which modern civil society was formed, creating in France, the Netherlands, Belgium, and Britain new forms of self-government in microcosm, complete with constitutions and laws, elections, and representatives.

Some of the greatest names of the American Revolution were Masons: Ethan Allen, Edmund Burke, John Claypoole, William Daws, Benjamin Franklin, John Hancock, John Paul Jones, Robert Livingston, Paul Revere, Colonel Benjamin Tupper, and George Washington. Of the 56 signers of *The Declaration of Independence*, eight were known Masons and seven others exhibited strong evidence of Masonic membership. Of the forty signers of the Constitution, nine were known Masons, 13 exhibited evidence of Masonic membership, and six more later became Masons.

There were many other Masonic influences in early American history: (1) Lafayette, the French liaison to the Colonies, without whose aid the war could not have been won, was a Freemason; (2) the majority of the commanders of the Continental Army were Freemasons and members of "Army Lodges"; (3) most of George Washington's generals were Freemasons; the Boston Tea Party was planned at the Green Dragon Tavern, also known as the "Freemasons' Arms" and "the Headquarters of the Revolution"; (4) George Washington was sworn in as the first President of the United States by Robert Livingston, Grand Master of New York's Masonic lodge, and the Bible on which he took his oath was from his own Masonic lodge; and (5) the Cornerstone of the Capital Building was laid by the Grand Lodge of Maryland.

On 8 December 1730, Benjamin Franklin printed in his newspaper, *The Pennsylvania Gazette*, the first documented notice about Freemasonry in North America. Franklin's article, which consisted of a general account of

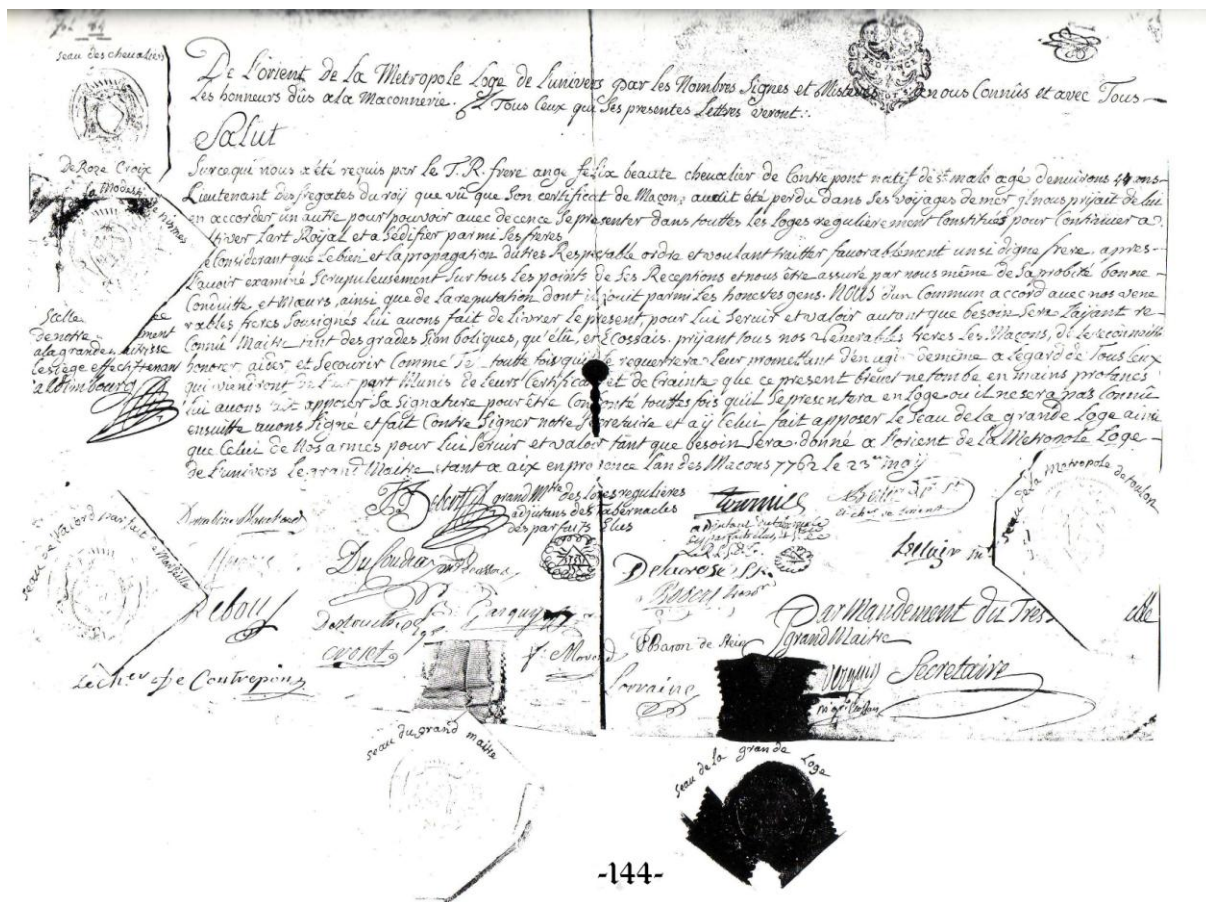
Freemasonry, was prefaced by the statement that 'there are several Lodges of FREE MASONS erected in this Province'... Franklin himself became a Freemason in February 1731, and Provincial Grand Master of Pennsylvania in 1734. That same year, he ushered into print the first Freemasonic book to be published in America, an edition of Anderson's Constitutions.

On September 1, 1752, a new lodge of Masons held its first meeting in Fredericksburg and soon attracted members. Under Daniel Campbell as Master, a class of five was initiated on November 4. George Washington, one of this group, paid his initiation fee of £23s. as an Entered Apprentice. Later, Washington would comment to King David Lodge in Newport, Rhode Island, "Being persuaded that a just application of the principles on which the Masonic Fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the Society and to be considered by them as a Brother."

Traditional Cosmopolitan Freemasons are a continuation of the ideals and philosophy of the great minds of the Age of Enlightenment. The Grand Orient of the United States of America for instance, continues in their footsteps, keeping alive the Masonic ideal of a Universal Brotherhood of all humanity.



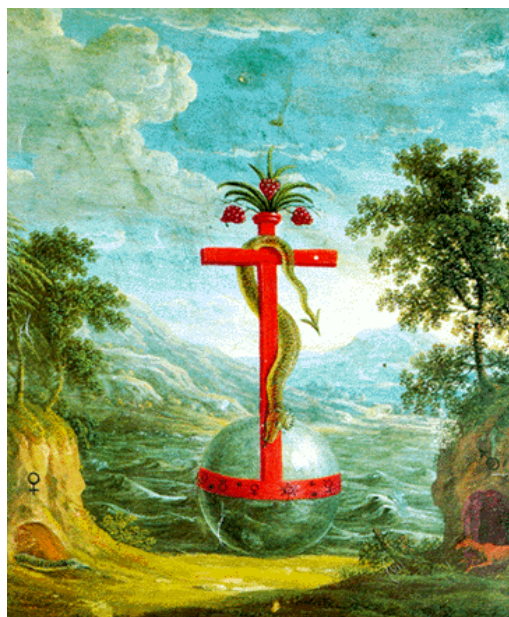
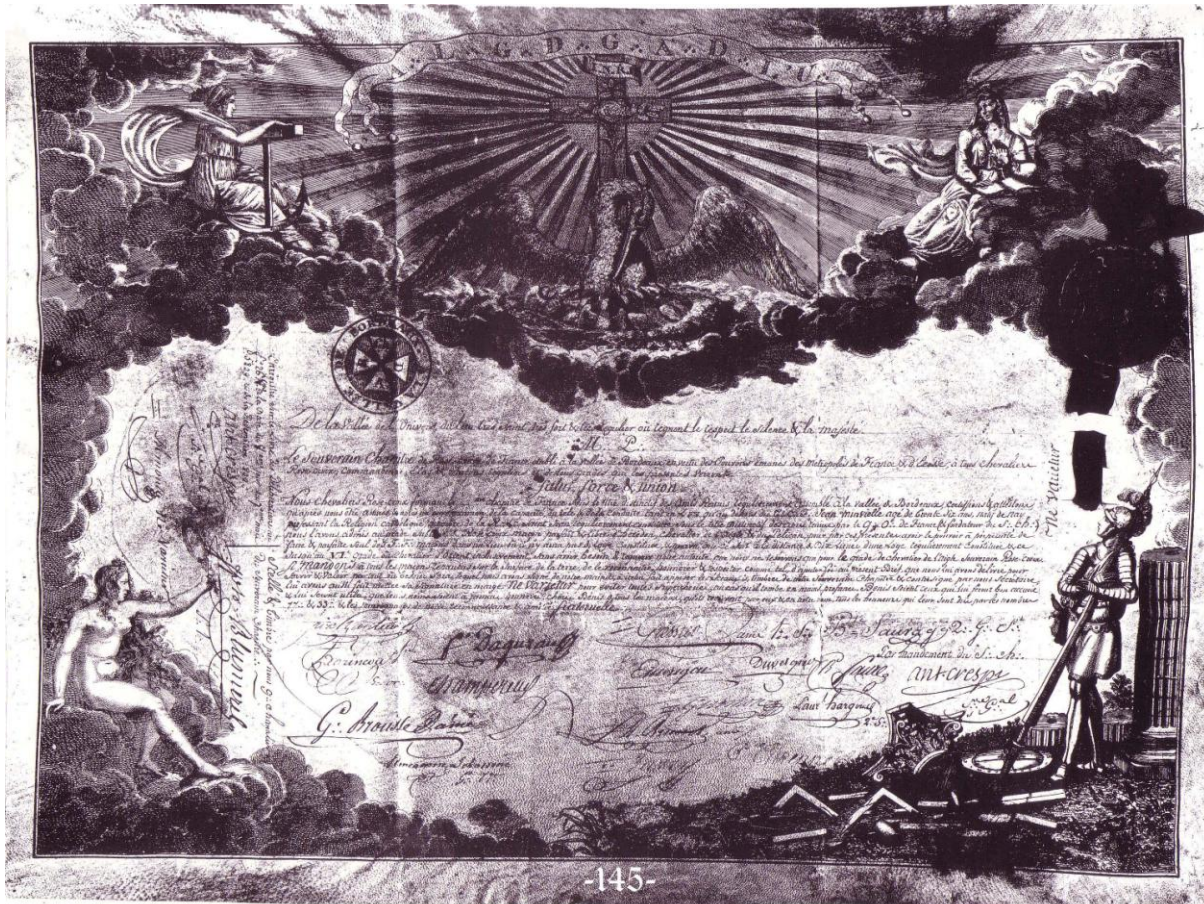
Let there be Light



1762 parchment paper, describing the decisions of all the Provençal Lodges
Rose + Croix.

Rose ✕ Cross Policy throughout Ages Past

If anywhere brethren of a particular religious belief have been excluded from our Order, it merely shows how gravely the plans and purposes of our Rules 1317 may be misunderstood; for whenever the door of any one degree is closed against him who believes in the "One Supreme" and the soul's (Higher Self's) immortality, on account of the other tenets of his faith, that degree is no longer Rose ✕ Cross or even Masonry, which is universal, even some other thing, that is exclusive, and accordingly Intolerant, Each degree erects a platform on which the Israelite, the Muslim, the Christian, the Buddhist and Hindu may stand side by side and hand in hand, as brethren." Whatever your religion, your birth-place, or your language, you are among brethren. One language is spoken in common, the language of the heart.





Document on parchment of the lodge of Orleans. Reception of one of our Commanders, J.-B. Targe (1773)

Article 9 of Our Rules (1317)

Each of the brothers will be an example to all humans. He will never complain about heaven, nor of the humans. He will respect the Princes who are accommodating him and defend their homeland if necessary. That no one wakes up at night without raising his soul to his Creator and the suffering creatures.

Fr. Don Nicolaus Cotoner

Dei grā sacre Romae Ecclesiae scti Iosephi Militaris Ordinis scti Sepulchri Dominici illag' humilis pauperumq' Jesu Xpi Custos. Vivens et singulis partib' nris bonis vicariis, lecturis et audientis salm. Nosum facimus et in verbis veritatis attestamus quod Anno Dni Millesimo Sexcentesimo Scaggesimo Quinto Die Tercia Sexta Mensis Aprilis in Capella Dni Michaelis Archangelo sacra inter in Maiori Ecclesia Conuen. Sicut Nobilib' Vir Paulus d'Allemand Châteauneuf Capiens Pco, Beataz Virgini Mariae ac scti Iohanni Baptista patrono nro sub virtutum regulari habita in obsequiis pauperum et tuitione filii perpetuo inseruire ac nomen suum Militie nre nre dare inter militum sollemnia recitatio Evangelio ornamento ac insigni Militantib' d'elig. in Christo Nobis charis. fr. Iohannes. Laet. de l'oralein Sm. Ruz ac la (paprotha et de l'oyrnis Dictionis nri. d'agid. Commend. ca muneris ex delegacione et commissione nra obcurte decoratus et armatus fuit ac postea peracto sacrificio Missae idem Paulus post suam peccatorum confessionem ac sacram Corporis Christi communionem obtulit personam suam Deo Dni Genitoris Mariae et scti Iohanni Baptista patrono nro vouens ac sibi promittens obedientiam castitatem et propriam abalacionem iuxta regulam nram secundum Cuius statuta dicit Paulus se velle deinceps vivere publice professus et aperto Missali tactis sacris lris ac manibus suis iuravit inter manus proprias Commend. de l'oralein vice ac noie nre votum recipiens a quo demum passum cum cruce alba octogona quod est insigne nri Ordinis cum ceremoniis et sollemnitatibus consuetis et a statutis nris requisitis accepit ac induit et inter sacros Milites nre l'enda lingua Provinciae annumeratus fuit. In cuius rei Testis. Bulla nra Magna in a nigra p'cedib' est impressa. Data Melta in Conventu nro Die Merce et Anno supradicti.

Fr. Don Manuel Aris



Manuel

148

Parchment of the Grand Master of Malta, Cotoner Nicolas, with his dry stamp on the document. It concerns the vow by Paul d'Allemand-Châteauneuf, one of our Grand Masters OSFAR✠C (1665).



Nicolas Cotoner (Nicolau Cotoner i d'Olesa); 1608, Mallorca - 1680, Malta) was the 61st Prince and Grand Master of the Order of Malta, between 1663 and 1680. He was the son of Marc Antoni Cotoner i de Santmartí and brother of the previous master, Rafael Cotoner.

In 1669, after a peace agreement signed between Venetia and the Ottoman Empire following the retake of Candia, Nicolas Cotoner improved the fortifications of Malta and funded the building of one of

the fortresses intended to host the inhabitants in case of invasion. The fortress was named the Cottonera.

A strategist and a diplomatic, he greatly increased the prestige of the order, mainly in France, Venetia and England. In 1674 funded in Malta a school of Anatomy and Medicine as an annex of the Sacra Infermeria. He drew up (in Italian) the constitutions and estatutes of the order (1674).

He is buried in the Chapel of Aragon in the Co-Cathedral. He was succeeded by Fra Gregorio Carafa.



Nicolas Cotoner continued the work on the redecoration of St. John's Co-Cathedral commenced by his brother, Rafael, and much of the splendour of the Cathedral occurred during his reign including the decoration of the vault painted by the Calabrian artist Mattia Preti as well as much of the carving and gilding of most of the walls.

The sepulchral monument to Grand Master Nicolas Cotoner, located prominently to the right side of the main altar in the chapel of the langue of Aragon in St John's Co-Cathedral, was produced by Domenico Guidi and is one of the most prominent and beautiful monuments in the Cathedral. The remarkable Cotoner monument consists of a pyramidal distribution of figures with a central grouping of triumphal paraphernalia such as arms and trophies which surround the bronze gilded bust of the Grand Master. Above a cherub holds the Cotoner armorial shield whilst the allegory of Fame blows a trumpet in triumph. The sepulchral monument was assembled in the chapel in June 1686.

R. T. S.

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33

King Charles V of France



Charles V (Charles the Wise), 1338–80, king of France (1364–1380). Son of King John II, Charles became the first French heir apparent to bear the title of dauphin after the addition of the region of Dauphiné to the royal domain in 1349. Regent during his father's captivity in England (1356–60, 1364), Charles dealt successfully with the Jacquerie revolt, with the intrigues of King Charles II of Navarre, and with the popular movement headed by Étienne Marcel, who had armed Paris against the dauphin. Becoming king in 1364, Charles stabilized the coinage and took steps to rid France of the companies of *écorcheurs*, marauding bands of discharged soldiers. Aided by his great general, Bertrand Du Guesclin, he almost succeeded in driving the English from France. Charles and his ministers, the Marmousets, strengthened the royal authority, introduced a standing army, built a powerful navy, and instituted reforms that put fiscal authority more firmly in the hands of the crown. A patron of the arts and of learning, he established the royal library and interested himself in the embellishment of the Louvre and in the construction of the palace at

Saint-Pol. However, his love of pomp and his lack of economy put a severe economic burden on the country. In the last year of his life he sided with Pope Clement VII against Pope Urban VI at the beginning of the Great Schism. His son, Charles VI, succeeded him.

The Regency and the uprising of the Third Estate King Jean was a brave warrior but a poor ruler who alienated his nobles through arbitrary justice and the elevation of associates considered unworthy. After a three-year break, the war resumed in 1355, with Edward, The Black Prince, leading an English-Gascon army in a violent raid across southwestern France. After checking an English incursion into Normandy, Jean led an army of about 16,000 south, crossing the Loire in September, 1356, attempting to outflank the Prince's 8,000 soldiers at Poitiers. Rejecting advice from one captain to surround and starve the Prince — a tactic Edward feared — Jean attacked the strong enemy position. In the subsequent Battle of Maupertuis (Poitiers), English archery all but annihilated the French cavalry, and Jean was captured. Charles led a battalion at Poitiers which withdrew early in the struggle; whether the order came from Jean (as he later claimed) or whether Charles himself ordered the withdrawal is unclear.

The outcome of the battle left many embittered at the nobility, whom popular opinion accused of betraying the King, but Charles and his brothers escaped blame, and he was received with honor upon his return to Paris. The Dauphin summoned the Estates-General in October to seek money for the defense of the country. Furious at what they saw as poor management, many of those assembled organized into a body led by Etienne Marcel, the Provost of Merchants (a title roughly equivalent to mayor of Paris today). Marcel demanded the dismissal of seven royal ministers, their replacement by a Council of twenty-eight, made of nobles, clergy and bourgeois, and the release of Charles II of Navarre, a leading Norman noble with a claim on the French throne who had been imprisoned by Jean for the murder of his constable. The Dauphin refused the demands, dismissed the Estates-General and left Paris.

A contest of wills followed. In an attempt to raise money, Charles tried to devalue the currency; Marcel ordered strikes, and the Dauphin was forced to cancel his plans and recall the Estates in February, 1357. The Third Estate presented the Dauphin with a Grand Ordinance, a list of sixty-one articles that would have given the Estates-General the right to approve all future taxes, assemble at their own volition and elect a Council of thirty-six — with twelve members from each Estate — to advise the king. Charles eventually signed the ordinance, but his dismissed councillors took news of the document to King Jean, imprisoned in Bordeaux. The King renounced the ordinance before being taken to England by Prince Edward.

Charles made a royal progress through the country that summer, winning support from the provinces. Marcel, meanwhile, enlisted Charles of Navarre, who asserted that his claim to the throne was at least as good as that of Edward III's. The Dauphin, re-entering Paris, won the city back.

Marcel, meanwhile, used the murder of a citizen seeking sanctuary to make an attack close to the Dauphin. Summoning a group of tradesmen, the Provost marched at the head of an army of three-thousand, entered the royal palace and had the crowd murder two of the Dauphin's marshals before his eyes. Charles, horrified, momentarily pacified the crowd, but sent his family away and left the capital as quickly as he could. Marcel's action destroyed the Third Estate's support among the nobles, and the Provost's subsequent support for the Jacquerie undermined his support from the towns; he was murdered by a mob on July 31, 1358. Charles was able to recover Paris the following month; he later issued a general amnesty for all, except close associates of Marcel.

The Treaty of Bretigny

Jean's capture gave the English the edge in peace negotiations. The King signed a treaty in 1359 that would have ceded most of western France to England and imposed a ruinous ransom of four million ecus on the country. The Dauphin (backed by his councillors and the Estates General) rejected the treaty, and King Edward used this as an excuse to invade France later that year. Edward reached Reims in December and Paris in March, but Charles, trusting on improved municipal defenses, forbade his soldiers from direct confrontation with the English. Charles relied on improved fortifications made to Paris by Marcel, and would later rebuild the Left Bank (Rive Gauche) wall and built a new wall on the Right Bank that extended to a new fortification called the Bastille.

Edward pillaged and raided the countryside but could not bring the French to a decisive battle, and eventually agreed to reduce his terms. This non-confrontational strategy would prove extremely beneficial to France during Charles' reign.

The Treaty of Bretigny, signed on May 8, 1360, ceded a third of western France — mostly in Aquitaine and Gascony — to the English, and lowered the King's ransom to three million ecus. Jean was released the following October, his second son, Louis I of Anjou, taking his place as a hostage.

Though his father had regained his freedom, Charles suffered a personal tragedy. His three-year-old daughter, Jeanne, and his infant daughter Bonne died within two weeks of each other; the Dauphin was said at their double funeral to be "so sorrowful as never before he had been." Charles himself had been severely ill, with his hair and nails falling out; some suggest the symptoms are those of arsenic poisoning.

Jean proved as ineffective at ruling upon his return to France as he had before his capture. When Louis of Anjou escaped from English custody, Jean announced he had no choice but to return to captivity himself — an action that, despite the cult of chivalry, seemed extreme to 14th century minds. Jean arrived in London in January 1364, became ill, and died the following April.

King of France

Charles was crowned King of France in 1364 at the cathedral at Reims, France. The new king was highly intelligent but close-mouthed and secretive, with sharp eyes, a long nose and a pale, grave manner. He suffered from gout in the right hand and an abscess in his left arm, possibly a side-effect of an attempted

poisoning in 1359. Doctors were able to treat the wound but told him that if it ever dried up, he would die within fifteen days. "Not surprisingly," said historian Barbara Tuchman, "the King lived under a sense of urgency." His manner may have concealed a more emotional side; his marriage to Jeanne de Bourbon was considered very strong, and he made no attempt to hide his grief at her funeral or those of his children, five of whom predeceased him.

His reign was dominated by the war with the English, and two major problems: Recovering the territories ceded at Bretigny, and ridding the land of the Tard-Venus (French for "latecomers"), mercenary companies that turned to robbery and pillage after the treaty was signed. In achieving these aims, Charles turned to a minor noble from Brittany named Bertrand du Guesclin. Referred to as a "hog in armour," du Guesclin had fought in that province's bitter civil wars, and learned to fight guerrilla warfare. Du Guesclin defeated Charles II of Navarre in Normandy in 1364 and eliminated the noble's threat to Paris; he was captured in battle in Brittany the following year but quickly ransomed.

To attempt to rid the land of the Tard-Venus, Charles first hired them for an attempted crusade into Hungary, but their reputation for brigandage preceded them, and the citizens of Strasbourg refused to let them cross the Rhine on their journey. Charles next sent the mercenary companies (under the leadership of Du Guesclin) to fight in a civil war in Castile between Pedro the Cruel and his brother, Don Enrique of Trastamare. Pedro had English backing, while Enrique was supported by the French.

Du Guesclin and his men were able to drive Pedro out of Castile in 1365, but The Black Prince, now serving as his father's viceroy in southwestern France, took up Pedro's cause. At the Battle of Nájera (Navarette) in April 1367, the English defeated Du Guesclin's army and took the Breton prisoner a second time. Despite the defeat, the campaign had destroyed several companies of Tard-Venus and given France a temporary respite from their depredations.

Le Sage

Charles' reputation was of great significance for posterity, especially as his conception of rulership was one which courtiers wished his successors could follow. Christine de Pisan's biography, commissioned by Philip the Bold in 1404, is a source of most of the intimate details of the king's life of which we are aware, but also provides a moral example for his successors. It draws heavily on the work of Oresme and Giles of Rome. Philippe de Mezieres in his allegorical *Songe du Viel Pelerin* attempts to persuade the dauphin to follow the

example of his wise father, notably in piety, though also to pursue reforming zeal in all policy considerations.

Of great importance to perceptions of Charles V was his vast library, described in great detail by the 19th century French historian Delisle. Containing over 1,200 volumes it was symbolic of the authority and magnificence of the royal person, but also of his concern with government for the common good, developed in the extreme circumstances of his regency. The popularising intentions behind the library can be seen from the king's concern to possess copies of works in French, in order that his councillors had access to them. Perhaps the most significant works commissioned for the library were those of Nicholas Oresme, who translated Aristotle's *Politics*, *Ethics* and *Economics* into eloquent French for the first time (an earlier attempt had been made at the *Politics*, but the manuscript is now lost). His work added upwards of thousand words to the French language, and was central to Charles's vision of politics as a science used to analyse the social hierarchy and the policies required to further the common good, the only true justification for kingship (Oresme argued that to do otherwise would be to act as nothing more than an enthroned ass). If the *Politics* and *Economics* served as a manual for government, then the *Ethics* advised the king on how to be a good man. Other key works were the anonymous *Songe du Vergier*, greatly inspired by the debates of Philip IV's jurists with Boniface VIII, the translations of Raoul de Presles, which included Augustine's *City of God*, and the production of the *Grandes Chroniques de France* edited in 1377 to emphasise the vassalage of Edward III.

Charles' kingship placed great emphasis on both the sacerdotal and the scientific, and to contemporaries and posterity his lifestyle at once embodied the reflective life advised by Aristotle and the model of French kingship derived from St Louis, Charlemagne, and Clovis. Such a projection was supported by images, notably in the Coronation book of 1364.

The war resumes

The Black Prince's rule in Gascony became increasingly autocratic, and when Pedro defaulted on his debts after Najera, the Prince taxed his subjects in Guienne to make up the difference. Nobles from Gascony petitioned Charles for aid, and when the Black Prince refused to answer a summons to Paris to answer the charges, Charles judged him disloyal and declared war in May 1369. Legally, Charles had every right to do this — the renunciation of sovereignty by Charles was never made and therefore Gascony was still legally land held by the King.

Instead of seeking a major battle, as his predecessors had done, Charles chose a strategy of attrition, spreading the fighting at every point possible. The French were aided by the navy of Castile (Du Guesclin had captured Pedro the Cruel by deceit in 1369 and turned him over to Enrique, who promptly killed his brother with a dagger) and by the declining health of the Black Prince, who had developed dropsy and quickly become an invalid. Where Charles could, he negotiated with towns and cities to bring them back into the French fold. Bertrand du Guesclin, appointed Constable of France in 1370, beat back a major English offensive in northern France with a combination of hit-and-run raids and bribery.

The English were crippled by the loss of major leaders and their own tendency to raid the countryside instead of embarking on major offensives. By 1374, Charles had recovered all of France except Calais and Aquitaine, effectively nullifying the Treaty of Bretigny. Peace, however, remained elusive; treaty negotiations began in 1374 but were never able to come up with more than extended truces, owing to Charles' determination to have the English recognize his sovereignty over their lands.

Papal Schism

In 1376, Pope Gregory XI, fearing a loss of the Papal States, decided to move his court back to Rome after nearly 70 years in Avignon. Charles, hoping to maintain French influence over the papacy, tried to persuade Pope Gregory XI to remain in France, arguing that "Rome is wherever the Pope happens to be." Gregory refused.

The Pope died in March, 1378. When cardinals gathered to elect a successor, a Roman mob, concerned that the predominantly French college would elect a French pope who would bring the papacy back to Avignon, surrounded the Vatican and demanded the election of a Roman. On April 9, the cardinals elected Bartolomeo Prigamo, Archbishop of Bari and a commoner by birth, as Pope Urban VI. The new pope quickly alienated his cardinals by criticizing their vices, limiting the areas where they could receive income and even rising to strike one cardinal before a second restrained him. The French cardinals left Rome that summer and declared Urban's election invalid because of mob intimidation (a reason that had not been cited at the time of the election) and elected Cardinal Robert of Geneva as Pope Clement VII that September.

The French cardinals quickly moved to get Charles's support. The theology faculty of the University of Paris advised Charles not to make a hasty decision, but he recognized Clement as Pope in November and forbade any obedience to

Urban. Charles's support allowed Clement to survive — he would not have been able to maintain his position without the aid of the King — and led to the Papal Schism, which would divide Europe for nearly 40 years. Historians have severely criticized Charles for allowing the division to take place.

Death

Charles last years were spent in the consolidation of Normandy (and the neutralization of Charles of Navarre). Peace negotiations with the English continued unsuccessfully. The taxes he had levied to support his wars against the English had caused deep disaffection among the working classes.

The abscess on the King's left arm dried up in early September 1380, and Charles prepared to die. On his deathbed, perhaps fearful for his soul, Charles announced the abolition of the hearth tax, the foundation of the government's finances. The ordinance would have been impossible to carry out, but its terms were known, and the government's refusal to reduce any of the other taxes on the people sparked the Maillotin revolt in 1381.

The King died on September 16, 1380, and was succeeded by his twelve year-old son, Charles VI.

Legacy

While he was in many ways a typical medieval king, Charles V has been praised by historians for his willingness to ignore the chivalric conventions of the time to achieve his aims, which led to the recovery of the territories lost at Bretigny.

His successes, however, proved ephemeral. Charles's brothers, who dominated the regency council that ruled in the king's name until 1388, quarrelled amongst themselves and divided the government. Charles VI, meanwhile, preferred tournaments to the duties of kingship, and his descent into madness in 1392 put his uncles back in power. By 1419, the country was divided between Armagnac and Burgundian factions and Henry V was conquering the northern part of France. The hard-won victories of Charles V had been lost through the venality of his successors.

Marriage and Issue

April 8, 1350 to Jeanne de Bourbon (February 3, 1338 – February 4, 1378); producing:

Joanna (Jeanne) of France (September 1357 – 21 October 1360, at Abbaye St

Antoine Des Champs, France)

John (Jean) of France (1359–64)

Bonne of France (1360 – 7 December 1360, Paris, France)

John (Jean), Dauphin of France (Vincennes, 7 June 1366 – 21 December 1366)

Charles VI of France (3 December 1368 – 22 October 1422)

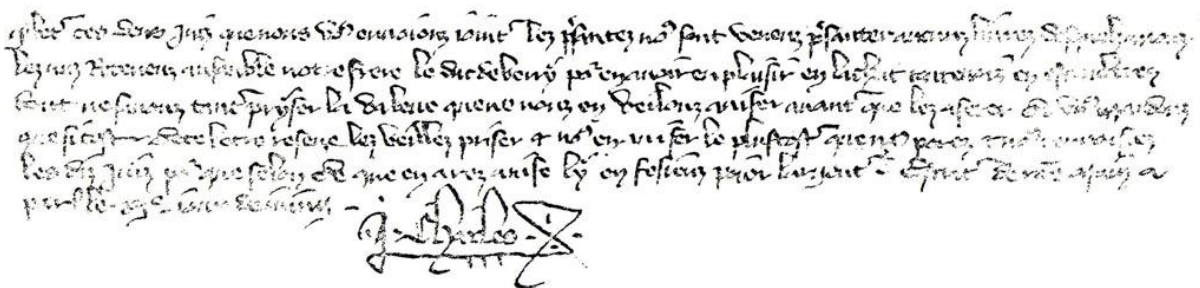
Mary (Marie), Princess of France (Paris, 27 February 1370 – June 1377, Paris)

Louis of Valois, Duke of Orléans (13 March 1372 – 23 November 1407)

Isabella (Isabelle), Princess of France (Paris, 24 July 1373 – 13 February 1377, Paris)

Catherine, Princess of France (Paris, 4 February 1378 – November 1388, buried at Abbaye De Maubuisson, France), m. John of Berry, Count of Montpensier (son of John, Duke of Berry).

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Three documents signed by Charles V with its "Three Points" surrounding the first letter and "Four Points" surrounding the latest (Convention of the Templar Church OSFAR + C.) Note that nos. 151 and 152 also include the star with its eight branches of the Templars.

apere. julet. nunt. apere. jemt. a fine pour. - cerone. besigne. - de. l'aire. de. amigye. de. notie. -
fieu. le. die. d'ingen. - nous. le. ly. - d'ordoz. bien. - permettre. prendre. - meqnez. lo. a. sen. plus. si. -
+ d'v. t'p. que. de. ia. de. die. - besigne. fine. le. d'oz. remetre. d'v. d'oz. mandoz. q. le. d'oz. -
+ meqnez. d'oz. d'v. remetre. le. die. l'aire. - d'v. l'aire. d'oz. en. cendra. l'aire. de. d'v. d'v. -
d'v. de. notie. apere. - m. d'oz. de. d'v. d'v. le. d'v. d'v. de. d'v. -

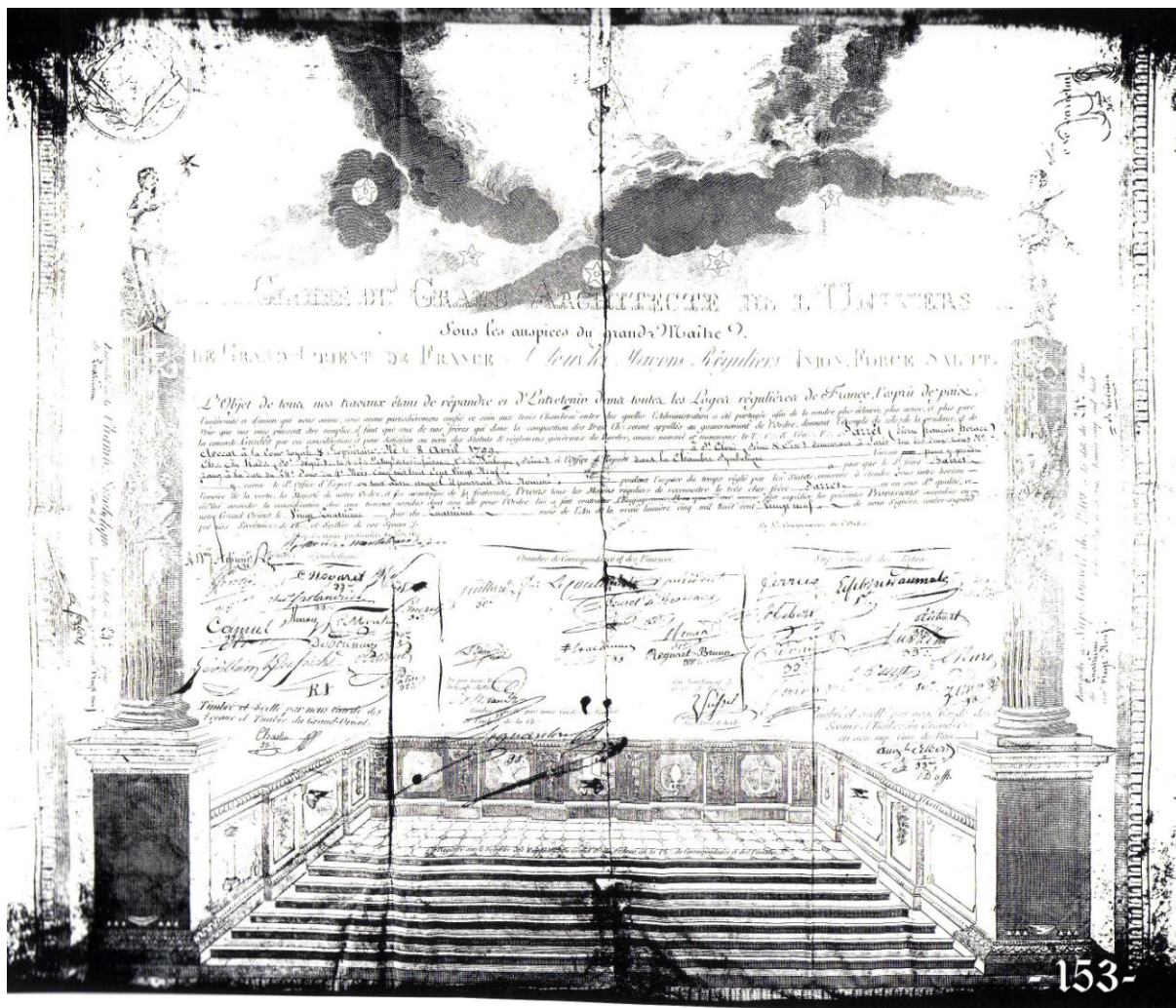
Charles V

Three documents signed by Charles V with its "Three Points"
surrounding the first letter and "Four Points" surrounding the latest
(Convention of the Templar Church OSFAR + C.) Note that
nos. 151 and 152 also include the star with its eight branches of
the Templars.

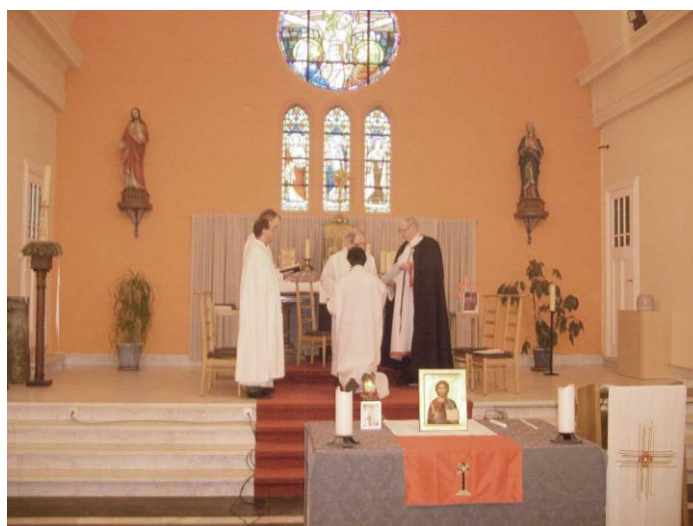


A decorative border from a manuscript. It features a central vertical line. To the left of this line is a shield with a diagonal hatched pattern and a central eight-pointed star. To the right is a vine with stylized leaves and small circular fruits. The entire border is set against a background of faint, repeating floral patterns.

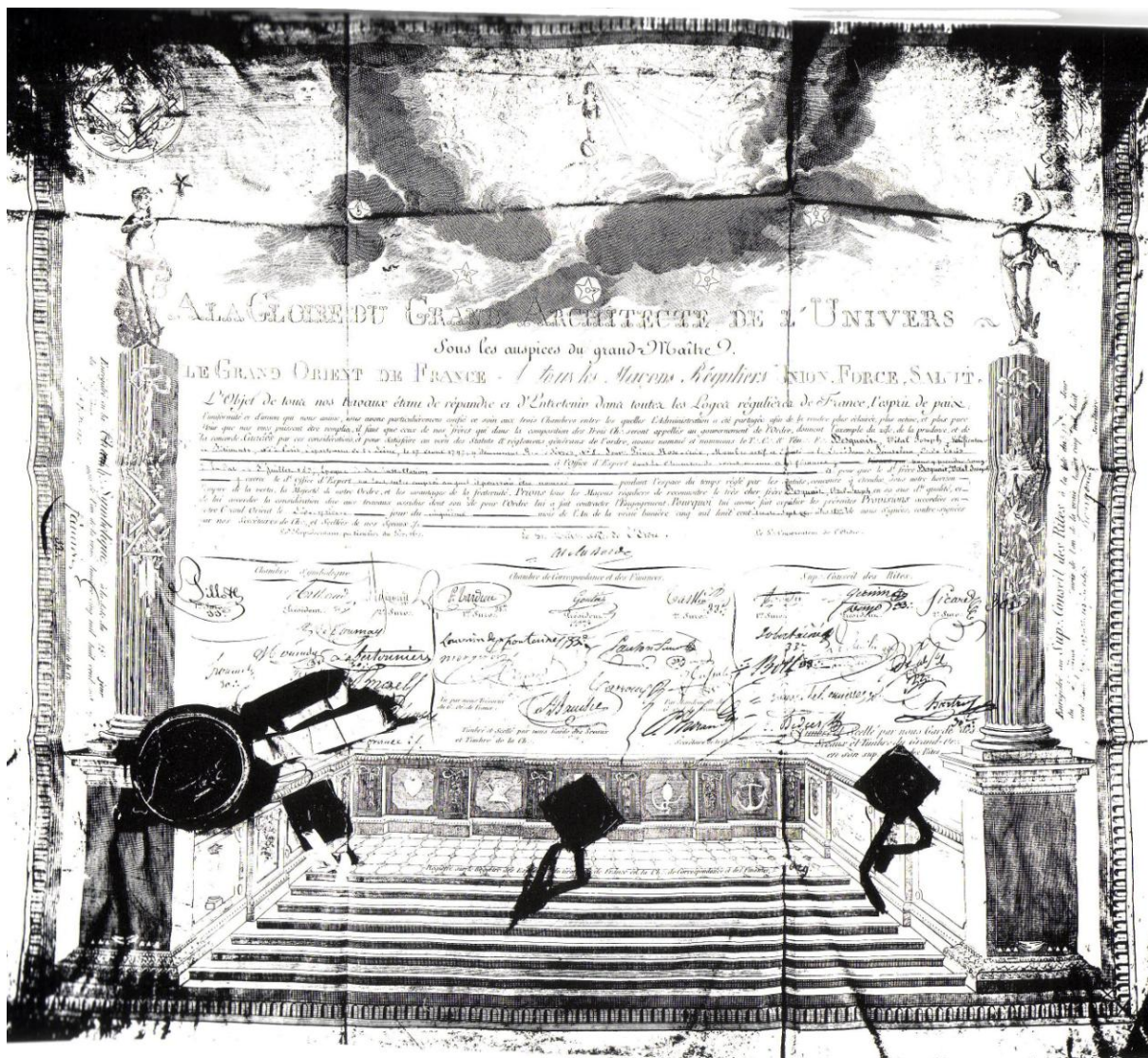
40-43



Document from the Great Orient of France delivered to Mrs. Sarret, or Barret, in 1829, Seneschal of O.S.F.A.R✶C



Investiture O.S.F.A.R✶C in Bruges (Belgium) , on March 26, 2011



Document of the Great Orient of France delivered to one of our Guides in 1837

Notes on the Great Orient of France

The system of the Rite has always been very important for French Freemasons. A new rite was growing at the end of the 19th Century : The “Rectified Scottish Rite”, a remnant of the “Strict Templar Observance”. Edouard de Ribaucourt and friends of him decided to re-build the “Centre des Amis” Lodge, practicing this rite, under the auspices of the Grand Orient of France. This Masonic rite is exclusively Christian. The Grand Orient of France was engaged in the way of secularism. The open Bible of this lodge was seen as a misunderstanding by the visitors from other Grand Orient of France Lodges.

With the help of the Duke of Connaught, Grand Master of the United Grand Lodge of England the “Centre des Amis” Lodge proclaimed itself as a new

Grand Lodge : The Independent and Regular Grand Lodge for France and Colonies. This new Grand Lodge was automatically recognized by the United Grand Lodge of England, despite its creation by only one lodge. The “L’Anglaise” Lodge joined this new masonic body.

In 1955 the Grand Lodge of France adopted a declaration of principles which read :

1. The Grand Lodge of France works to the Glory Of The Grand Architect Of The Universe(1).
2. In conformity with the traditions of the Order, three Great Lights are placed on the altar of the Lodges: the Square, the Compasses and a Volume of the Sacred Law (2). Masons take their Obligations on these three Lights
3. The Grand Lodge of France proclaims its unfailing loyalty and total devotion to our Country.
4. Neither the Grand Lodge of France nor its constituent Lodges shall meddle in matters of political or religious controversy. For the education of Brethren, it is permitted to present talks on these matters followed by exchanges of views. However, debates on such issues shall not be followed by a ballot or the adoption of resolutions liable to compel the opinions and feelings of certain Brethren (3).
5. Concerning principles other than those defined above, the Grand Lodge of France refers to the Old Charges, especially with regard to the respect of the traditions of Freemasonry and to the scrupulous and strict practice of Ritual and Symbolism as means of access to the initiatic content of the Order.

Notes :

1. At the Grand Lodge of France, the Great Architect Of The Universe is seen as a Principle Creator.
2. At the Grand Lodge of France, the Volume of the Sacred Law is the Bible.
3. See also in that regard, Art. 23 of the Constitutions of the Grand Lodge of France

This declaration of principles is always true. At this time, the Grand Lodge of France recognizes Prince Hall Masonry.

After the World War II, the “Independent and regular Grand Lodge for France and Colonies” changed its name to the French National Grand Lodge (GLNF).

Members of the GLNF do not have the right to visit other French Masonic Bodies. The GLNF has always been seen as a French subsidiary of the United Grand Lodge of England.

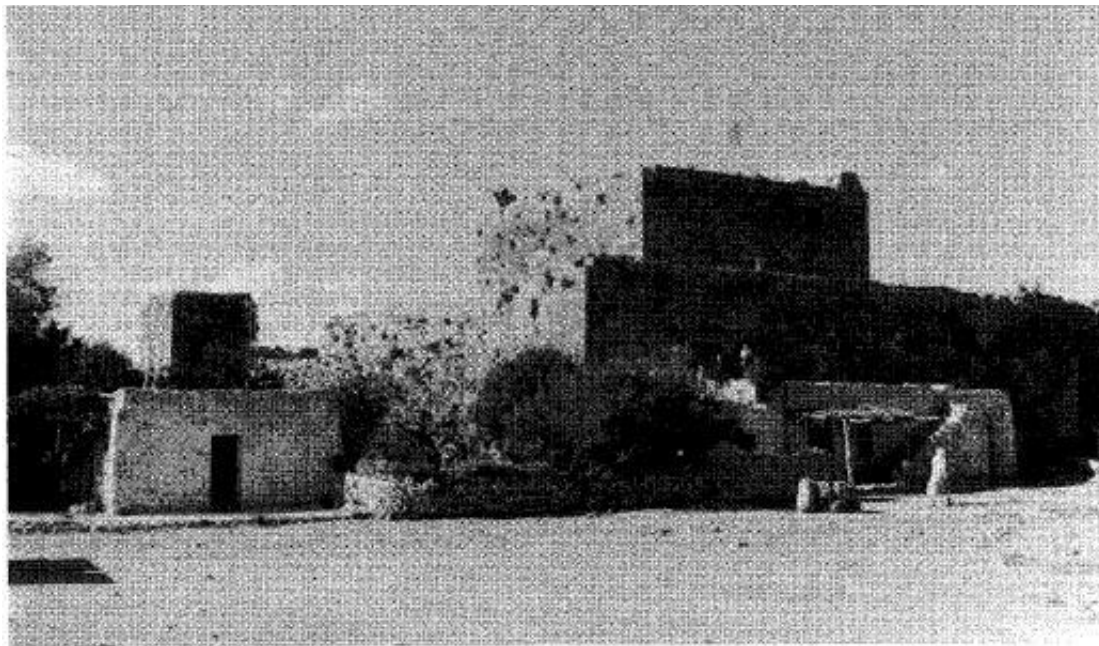
In 1958, Pierre de Ribaucourt, Edouard de Ribaucourt's son, thirty Grand Officers of the GLNF and the lodges "Les Philadelphes" and the famous "Le Centre des Amis", created a new Grand Lodge : The "French National Grand Lodge – Opera". The main objective of this new Grand Lodge was to re-establish fraternal relationships with the other French Masonic Bodies, and to create a regular and recognized Masonic body "where French is the main language". To avoid confusion with the other GLNF, the GLNF-Opera- changed its name in 1982 to the "Traditional And Symbolical Grand Lodge" (GLTS or GLTSO). Few members of the GLTS decided to restore the Ancient rituals. They founded the "National French Lodge", using the old motto "God is our Guide".

In 1994, some regular masons of the French National Grand Lodges decided to found a Rectified Scottish Rite Grand Lodge, including a Great Priory. They founded the Rectified and Reformed Scottish Grand Lodge of Occitania, based on the 1782 Masonic rule of the Scottish Lodges. They splitted the organization in three independent bodies : The Grand Lodge, for St John Lodges, the Directory for St Andrew Lodges and the Great Priory for the "Benevolent Knights of the Holy City".

There has been lots of tensions in the GLNF end of 90's. Some brothers, to escape some these ones, created the Regular Grand Lodge of France, with the exactly same GLNF rules.



Ruins of the Castle "Qal'at Subeibe" in the Holy land.



The Red castle (Qal'at Yahmur), twelfth-century: general view from southeast. The outer curtain can be seen enclosing a narrow bailey with the square donjon rising behind. The entrance arch can be seen behind the white house centre right. (Photos 1965: the castle is now surrounded by new building.)



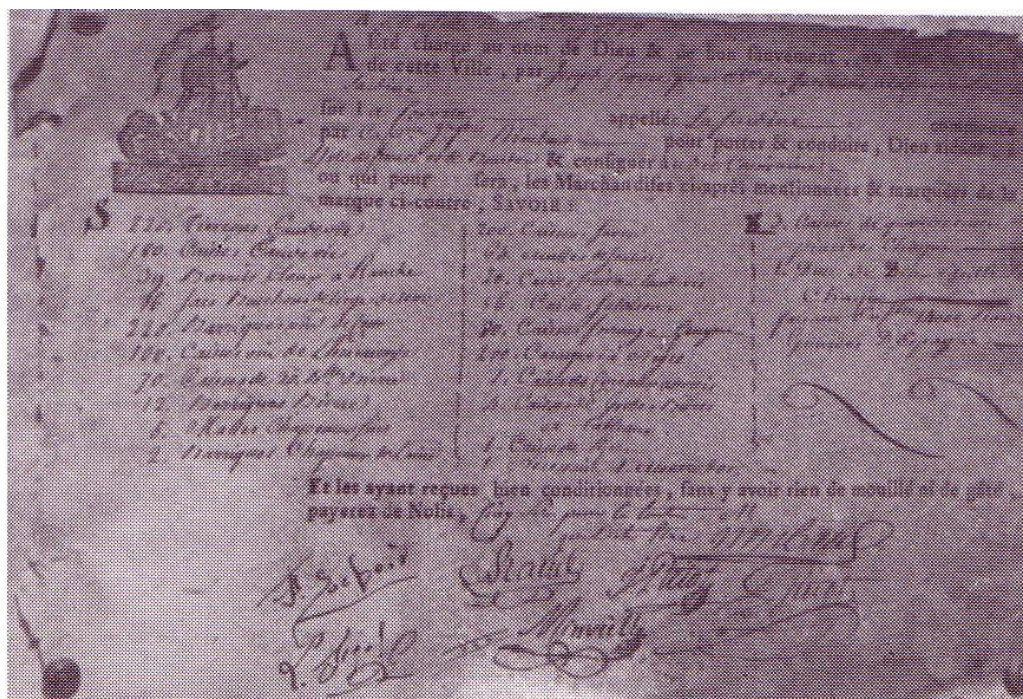
-156-

Ruins
of
Castle
Lancel de l'Isle,
Lord
of
Val de Vegre



- 157-

Ruins
of
Castle
Lancel de l'Isle,
Lord
of
Val de Vegre



Shipping receipt for the archives of OSJAR+C on the sloop (corvette)
"La Sardine," May 8, 1789.



Just an example of sloop or corvette how the archives were transported

The Works of Charles VI – King of France

(1368 - 1422)



General history characterises the reign of Charles VI as “that reign so pregnant of sinister events, the grave of good laws and good morals in France”. There is no exaggeration in these words; the sixteenth century with its St. Bartholomew and The League, the eighteenth with its reign of terror, and the nineteenth with its Commune of Paris, contain scarcely any events so sinister as those of which France was, in the reign of Charles VI, from 1380 to 1422, the theatre and the victim.

Scarcely was Charles V laid on his bier when it was seen what a loss he was and would be to his kingdom. Discord arose in the king's own family. In order to shorten the ever critical period of minority, Charles V had fixed the king's majority at the age of fourteen. His son, Charles VI, was not yet twelve, and so had two years to remain under the guardianship of his four uncles, the Dukes of Anjou, Berry, Burgundy, and Bourbon; but the last being only a maternal uncle and a less puissant prince than his paternal uncles, it was between the other three that strife began for temporary possession of the kingly power. Though very unequal in talent and in force of character, they were all three ambitious and jealous. The eldest, the Duke of Anjou, who was energetic, despotic, and stubborn, aspired to dominion in France for the sake of making French influence sub-serve the conquest of the kingdom of Naples, the object of his ambition.

The Duke of Berry was a mediocre, restless, prodigal, and grasping prince. The Duke of Burgundy, Philip the Bold, the most able and the most powerful of the three, had been the favourite, first of his father, King John, and then of his brother, Charles V, who had confidence in him and readily adopted his counsels. His marriage, in 1369, with the heiress to the countship of Flanders, had been vigorously opposed by the Count of Flanders, the young princess's father, and by the Flemish communes, ever more friendly to England than to France; but the old Countess of Flanders, Marguerite of France, vexed at the ill will of the count her son, had one day said to him, as she tore open her dress before his eyes: "Since you will not yield to your mother's wishes, I will cut off these breasts which gave suck to you, to you and to no other, and will throw them to the dogs to devour". This singular argument had moved the Count of Flanders; he had consented to the marriage; and the Duke of Burgundy's power had received such increment by it that on the 4th of October, 1380, when Charles VI was crowned at Rheims, Philip the Bold, without a word said previously to any, suddenly went up and sat himself down at the young king's side, above his eldest brother, the Duke of Anjou, thus assuming, without anybody's daring to oppose him, the rank and the rights of premier peer of France.

He was not slow to demonstrate that his superiority in externals could not fail to establish his political preponderance. His father-in-law, Count Louis of Flanders, was in almost continual strife with the great Flemish communes, ever on the point of rising against the taxes he heaped upon them and the blows he struck at their privileges. The city of Ghent, in particular, joined complaint with menace. In 1381 the quarrel became war. The Ghentese at first experienced reverses. "Ah! if James Van Artevelde were alive!" said they. James Van Artevelde had left a son named Philip; and there was in Ghent a burgher-captain, Peter Dubois, who went one evening to see Philip Van Artevelde. "What we want now", said he, "is to choose a captain of great renown. Raise up again in

this country that father of yours who, in his lifetime, was so loved and feared in Flanders". "Peter", replied Philip, "you make me a great offer; I promise that, if you put me in that place, I will do nought without your advice". "Ah! well!" said Dubois, "can you really be haughty and cruel? The Flemings like to be treated so; with them you must make no more account of the life of men than you do of larks when the season for eating them comes". "I will do what shall be necessary", said Van Artevelde.

The struggle grew violent between the count and the communes of Flanders with Ghent at their head. After alternations of successes and reverses the Ghentese were victorious; and Count Louis with difficulty escaped by hiding himself at Bruges in the house of a poor woman who took him up into a loft where her children slept, and where he lay flat between the paillasse and the feather-bed. On leaving this asylum he went to Bapaume to see his son-in-law, the Duke of Burgundy, and to ask his aid. "My lord", said the duke to him, "by the allegiance I owe to you and also to the king you shall have satisfaction. It were to fail in one's duty to allow such a scum to govern a country. Unless order were restored, all knighthood and lordship might be destroyed in Christendom".

The Duke of Burgundy went to Senlis, where Charles VI was, and asked for his support on behalf of the Count of Flanders. The question was referred to the king's council. The Duke of Berry hesitated, saying, "The best part of the prelates and nobles must be assembled and the whole matter set before them; we will see what is the general opinion". In the midst of this deliberation the young king came in with a hawk on his wrist. "Well! my dear uncles", said he, "of what are you parleying? Is it aught that I may know?" The Duke of Berry enlightened him, saying: "A brewer, named Van Artevelde, who is English to the core, is besieging the remnant of the knights of Flanders shut up in Oudenarde; and they can get no aid but from you. What say you to it? Are you minded to help the Count of Flanders to re-conquer his heritage, which those presumptuous villains have taken from him?"

"By my faith", answered the king, "I am greatly minded; go we thither; there is nothing I desire so much as to get on my harness, for I have never yet borne arms; I would fain set out tomorrow". Amongst the prelates and lords summoned to Compiègne some spoke of the difficulties and dangers that might be encountered. "Yes, yes", said the king, "but begin nought and win nought". When the Flemings heard of the king's decision they sent respectful letters to him, begging him to be their mediator with the count their lord; but the letters were received with scoffs, and the messengers were kept in prison. At this news Van Artevelde said: "We must make alliance with the English; what meaneth this King of France? It is the Duke of Burgundy leading him by the nose, and he

will not abide by his purpose; we will frighten France by showing her that we have the English for allies”. But Van Artevelde was under a delusion; Edward III was no longer King of England; the Flemings’ demand was considered there to be arrogant and opposed to the interests of the lords in all countries; and the alliance was not concluded. Some attempts at negotiation took place between the advisers of Charles VI and the Flemings, but without success. The Count of Flanders repaired to the king, who said: “Your quarrel is ours; get you back to Artois; we shall soon be there and within sight of our enemies”.

Accordingly, in November, 1382, the King of France and his army marched into Flanders. Several towns, Cassel, Bergues, Gravelines, and Turnhout, hastily submitted to him.

There was less complete unanimity and greater alarm amongst the Flemings than their chiefs had anticipated. “Noble king”, said the inhabitants, “we place our persons and our possessions at your discretion, and to show you that we recognize you as our lawful lord, here are the captains whom Van Artevelde gave us; do with them according to your will, for it is they who have governed us”. On the 28th of November the two armies found themselves close together at Rosebecque, between Ypres and Courtrai. In the evening Van Artevelde assembled his captains at supper, and: “Comrades”, said he, “we shall tomorrow have rough work, for the King of France is here all agog for fighting. But have no fear; we are defending our good right and the liberties of Flanders. The English have not helped us; well, we shall only have the more honour. With the King of France is all the flower of his kingdom. Tell your men to slay all, and show no quarter. We must spare the King of France only; he is a child, and must be pardoned; we will take him away to Ghent, and have him taught Flemish. As for the dukes, counts, barons, and other men-at-arms, slay them all; the commons of France shall not bear us ill will; I am quite sure that they would not have a single one of them back”. At the very same moment King Charles VI was entertaining at supper the princes his uncles, the Count of Flanders, the constable, Oliver de Clisson, the marshals, etc. They were arranging the order of battle for the morrow. Many folks blamed the Duke of Burgundy for having brought so young a king, the hope of the realm, into the perils of war. It was resolved to confide the care of him to the constable de Clisson, whilst conferring upon Sire de Coucy, for that day only, the command of the army.

“Most dear lord”, said the constable to the king, “I know that there is no greater honour than to have the care of your person; but it would be great grief to my comrades not to have me with them. I say not that they could not do without me; but for a fortnight now I have been getting everything ready for bringing most honour to you and yours. They would be much surprised if I should now

withdraw". The king was somewhat embarrassed. "Constable", said he, "I would fain have you in my company today; you know well that my lord my father loved you and trusted you more than any other; in the name of God and St. Denis do whatever you think best. You have a clearer insight into the matter than I and those who have advised me. Only attend my mass tomorrow".

The battle began with spirit the next morning, in the midst of a thick fog. According to the monk of St. Denis, Van Artevelde was not without disquietude. He had bidden one of his people go and observe the French army; and: "You bring me bad news", said he to the man in a whisper, "when you tell me there are so many French with the king: I was far from expecting it ... This is a hard war; it requires discreet management. I think the best thing for me is to go and hurry up ten thousand of our comrades who are due".

"Why leave thy host without a head?" said they who were about him: "it was to obey thy orders that we engaged in this enterprise; thou must run the risks of battle with us". The French were more confident than Van Artevelde. "Sir", said the constable, addressing the king, cap in hand, "be of good cheer; these fellows are ours; our very varlets might beat them". These words were far too presumptuous; for the Flemings fought with great bravery. Drawn up in a compact body, they drove back for a moment the French who were opposed to them; but Clisson had made everything ready for hemming them in; attacked on all sides they tried, but in vain, to fly; a few, with difficulty, succeeded in escaping and casting, as they went, into the neighbouring swamps the banner of St. George. "It is not easy", says the monk of St. Denis, "to set down with any certainty the number of the dead; those who were present on this day, and I am disposed to follow their account, say that twenty-five thousand Flemings fell on the field, together with their leader, Van Artevelde, the concoctor of this rebellion, whose corpse, discovered with great trouble amongst a heap of slain, was, by order of Charles VI, hung upon a tree in the neighbourhood. The French also lost in this struggle some noble knights, not less illustrious by birth than valour, amongst others forty-four valiant men who, being the first to hurl themselves upon the ranks of the enemy to break them, thus won for themselves great glory"

The victory of Rosebecque was a great cause for satisfaction and pride to Charles VI and his uncle, the Duke of Burgundy. They had conquered on the field in Flanders the commonalty of Paris as well as that of Ghent; and in France there was great need of such a success, for, since the accession of the young king, the Parisians had risen with a demand for actual abolition of the taxes of which Charles V, on his death-bed, had deplored the necessity, and all but decreed the cessation. The king's uncles, his guardians, had at first stopped, and

indeed suppressed, the greater part of those taxes; but soon afterwards they had to face a pressing necessity: the war with England was going on, and the revenues of the royal domain were not sufficient for the maintenance of it. The Duke of Anjou attempted to renew the taxes, and one of Charles V's former councillors, John Desmarets, advocate-general in parliament, abetted him in his attempt. Seven times, in the course of the year 1381, assemblies of notables met at Paris to consider the project, and on the 1st of March, 1382, an agent of the governing power scoured the city at full gallop, proclaiming the renewal of the principal tax. There was a fresh outbreak. The populace, armed with all sorts of weapons, with strong mallets amongst the rest, spread in all directions, killing the collectors, and storming and plundering the Hotel de Ville. They were called the *Malleteers*. They were put down, but with as much timidity as cruelty. Some of them were arrested, and at night thrown into the Seine, sewn up in sacks, without other formality or trial. A fresh meeting of notables was convened, towards the middle of April, at Compiègne, and the deputies from the principal towns were summoned to it; but they durst not come to any decision: "They were come", they said, "only to hear and report; they would use their best endeavours to prevail on those by whom they had been sent to do the king's pleasure". Towards the end of April some of them returned to Meaux, reporting that they had everywhere met with the most lively resistance; they had everywhere heard shouted at them: "Sooner death than the tax". Only the deputies from Sens had voted a tax, which was to be levied on all merchandise; but, when the question of collecting it arose, the people of Sens evinced such violent opposition that it had to be given up. It was when facts and feelings were in this condition in France, that Charles VI and the Duke of Burgundy had set out with their army to go and force the Flemish communes to submit to their count.

Returning victorious from Flanders to France, Charles VI and his uncles, everywhere brilliantly feasted on their march, went first of all for nine days to Compiègne, "to find recreation after their fatigues", says the monk of St. Denis, "in the pleasures of the chase; afterwards, on the 10th of January, 1383, the king took back in state to the church of St. Denis the oriflamme which he had borne away on his expedition; and next day, the 11th of January, he re-entered Paris, he alone being mounted, in the midst of his army". The burgesses went out of the city to meet him, and offer him their wonted homage, but they were curtly ordered to retrace their steps; the king and his uncles, they were informed, could not forget offences so recent. The wooden barriers which had been placed before the gates of the city to prevent anybody from entering without permission, were cut down with battle-axes; the very gates were torn from their hinges; they were thrown down upon the king's highway, and the procession went over them, as if to trample underfoot the fierce pride of the Parisians. When he was once in the

city, and was leaving Notre Dame, the king sent abroad throughout all the streets an order forbidding any one, under the most severe penalties, from insulting or causing the least harm to the burgesses in any way whatsoever; and the constable had two plunderers strung up to the windows of the houses in which they had committed their thefts. But fundamental order having been thus upheld, reprisals began to be taken for the outbreaks of the Parisians, municipal magistrates or populace, burgesses or artisans, rich or poor, in the course of the two preceding years;—arrests, imprisonments, fines, confiscations, executions, severities of all kinds fell upon the most conspicuous and the most formidable of those who had headed or favoured popular movements. The most solemn and most iniquitous of these punishments was that which befell the advocate-general, John Desmarets.

“For nearly a whole year”, says the monk of St. Denis, “he had served as mediator between the king and the Parisians; he had often restrained the fury and stopped the excesses of the populace, by preventing them from giving rein to their cruelty. He was always warning the factious that to provoke the wrath of the king and the princes was to expose themselves to almost certain death. But, yielding to the prayers of this rebellious and turbulent mob, he, instead of leaving Paris as the rest of his profession had done, had remained there, and throwing himself boldly amidst the storms of civil discord, he had advised the assumption of arms and the defence of the city, which he knew was very displeasing to the king and the grandees”. When he was taken to execution, “he was put on a car higher than the rest, that he might be better seen by everybody”. Nothing shook for a moment the firmness of this old man of seventy years. “Where are they who judged me?” he said: “let them come and set forth the reasons for my death. Judge me, O God, and separate my cause from that of the evil-doers”. On his arrival at the market-place, some of the spectators called out to him: “Ask the king's mercy, Master John, that he may pardon your offences”. He turned round, saying: “I served well and loyally his great-grandfather King Philip, his grandfather King John, and his father King Charles; none of those kings ever had anything to reproach me with, and this one would not reproach me any the more if he were of a grown man's age and experience. I don't suppose that he is a whit to blame for such a sentence, and I have no cause to cry him mercy. To God alone must I cry for mercy, and I pray Him to forgive my sins”. Public respect accompanied the old and courageous magistrate beyond the scaffold; his corpse was taken up by his friends, and at a later period honorably buried in the church of St. Catherine.

After the chastisements came galas again, of which the king and his court were immoderately fond. Young as he was (he was but seventeen), his powerful uncle, the Duke of Burgundy, was very anxious to get him married, so as to

secure his own personal influence over him. The wise Charles V, in his dying hours, had testified a desire that his son should seek alliances in Germany. A son of the reigning duke, Stephen of Bavaria, had come to serve in the French army, and the Duke of Burgundy had asked him if there were any marriageable princess of Bavaria.

“My eldest brother”, answered the Bavarian, “has a very beautiful daughter, aged fourteen”.

“That is just what we want”, said the Burgundian: “try and get her over here; the king is very fond of beautiful girls; if she takes his fancy, she will be Queen of France”.

The Duke of Bavaria, being informed by his brother, at first showed some hesitation. “It would be a great honour”, said he, “for my daughter to be Queen of France; but it is a long way from here. If my daughter were taken to France, and then sent back to me because she was not suitable, it would cause me too much chagrin. I prefer to marry her at my leisure, and in my own neighbourhood”.

The matter was pressed, however, and at last the Duke of Bavaria consented. It was agreed that the Princess Isabel should go on a visit to the Duchess of Brabant, who instructed her, and had her well dressed, say the chroniclers, for in Germany they clad themselves too simply for the fashions of France. Being thus got ready, the Princess Isabel was conducted to Amiens, where the king then was, to whom her portrait had already been shown. She was presented to him, and bent the knee before him. He considered her charming. Seeing with what pleasure he looked upon her, the constable, Oliver de Clisson, said to Sire De Coney: “By my faith, she will bide with us”. The same evening, the young king said to his councilor, Bureau de la Riviere: “She pleases me: go and tell my uncle, the Duke of Burgundy, to conclude at once”. The duke, delighted, lost no time in informing the ladies of the court, who cried: “Noel!” for joy. The duke had wished the nuptials to take place at Arras; but the young king, in his impatience, was urgent for Amiens, without delay, saying that he couldn't sleep for her. “Well, well”, replied his uncle, “you must be cured of your complaint”. On the 18th of July, 1385, the marriage was celebrated at the cathedral of Amiens, whither the Princess Isabel “was conducted in a handsome chariot, whereof the tires of the wheels were of silver stuff”. King, uncles, and courtiers were far from a thought of the crimes and shame which would be connected in France with the name of Isabel of Bavaria. There is still more levity and imprudence in the marriages of kings than in those of their subjects.

Whilst this marriage was being celebrated, the war with England, and her new king, Richard II, was going on, but slackly and without result.

Charles VI and his uncle of Burgundy, still full of the proud confidence inspired by their success against the Flemish and Parisian communes, resolved to strike England a heavy blow, and to go and land there with a powerful army. Immense preparations were made in France for this expedition. In September, 1386, there were collected in the port of Ecluse (Sluys) and at sea, between Sluys and Blankenberg, thirteen hundred and eighty-seven vessels, according to some, and according to others only nine hundred, large and small; and Oliver de Clisson had caused to be built at Treguier, in Brittany, a wooden town which was to be transported to England and rebuilt after landing, "in such sort", says Froissart, "that the lords might lodge therein and retire at night, so as to be in safety from sudden awakenings, and sleep in greater security". Equal care was taken in the matter of supplies. "Whoever had been at that time at Bruges, or the Dam, or the Sluys would have seen how ships and vessels were being laden by torchlight, with hay in casks, biscuits in sacks, onions, peas, beans, barley, oats, candles, gaiters, shoes, boots, spurs, iron, nails, culinary utensils, and all things that can be used for the service of man". Search was made everywhere for the various supplies, and they were very dear. "If you want us and our service", said the Hollanders, "pay us on the nail; otherwise we will be neutral". To the intelligent foresight shown in these preparations was added useless magnificence. "On the masts was nothing to be seen but paintings and gildings; everything was emblazoned and covered with armorial bearings. But nothing came up to the Duke of Burgundy's ship; it was painted all over outside with blue and gold, and there were five huge banners with the arms of the duchy of Burgundy and the countships of Flanders, Artois, Rethel, and Burgundy, and everywhere the duke's device, *I'm a-longing!*".

The young king, too, displayed great anxiety to enter on the campaign. He liked to go aboard his ship, saying, "I am very eager to be off; I think I shall be a good sailor, for the sea does me no harm". But everybody was not so impatient as the king, who was waiting for his uncle, the Duke of Berry, and writing to him letter after letter, urging him to come. The duke, who had no liking for the expedition, contented himself with making an answer bidding him "not to take any trouble, but to amuse himself, for the matter would probably terminate otherwise than was imagined". The Duke of Berry at last arrived at Sluys on the 14th of October, 1386. "If it hadn't been for you, uncle", said the king to him, "we should have been by this time in England". Three months had gone by; the fine season was past; the winds were becoming violent and contrary; the vessels come from Treguier with the constable to join the fleet had suffered much on the passage; and deliberations were recommencing touching the opportuneness, and

even the feasibility, of the expedition thus thrown back. "If anybody goes to England, I will", said the king. But nobody went.

"One day when it was calm", says the monk of St. Denis, "the king, completely armed, went with his uncles aboard of the royal vessel; but the wind did not permit them to get more than two miles out to sea, and drove them back, in spite of the sailors' efforts, to the shore they had just left. The king, who saw with deep displeasure his hopes thus frustrated, had orders given to his troops to go back, and, at his departure, left, by the advice of his barons, some men-of-war to unload the fleet, and place it in a place of safety as soon as possible. But the enemy gave them no time to execute the order. As soon as the calm allowed the English to set sail, they bore down on the French, burned or took in tow to their own ports the most part of the fleet, carried off the supplies, and found two thousand casks full of wine, which sufficed a long while for the wants of England".

Such a mistake, after such a fuss, was probably not unconnected with a resolution adopted by Charles VI some time after the abandonment of the projected expedition against England. In October, 1388, he assembled at Rheims a grand council, at which were present his two uncles, the Dukes of Burgundy and Berry [the third, the Duke of Anjou, had died in Italy, on the 20th of September, 1384, after a vain attempt to conquer the kingdom of Naples], his brother, the Duke of Orleans, his cousins, and several prelates and lords of note. The chancellor announced thereat that he had been ordered by the king to put in discussion the question, whether it were not expedient that he should henceforth take the government of his kingdom upon himself. Cardinal Ascelin de Montaigu, Bishop of Laon, the first to be interrogated upon this subject, replied that, in his opinion, the king was quite in a condition, as well as in a legal position, to take the government of his kingdom upon himself, and, without naming anybody, he referred to the king's uncles, and especially to the Duke of Burgundy, as being no longer necessary for the government of France. Nearly all who were present were of the same opinion. The king, without further waiting, thanked his uncles for the care they had taken of his dominions and of himself, and begged them to continue their affection for him. Neither the Duke of Burgundy nor the Duke of Berry had calculated upon this resolution; they submitted, without making any objection, but not without letting a little temper leak out. The Duke of Berry even said that he and his brother would beg the king to confer with them more maturely on the subject when he returned to Paris. Hereupon the council broke up; the king's two uncles started for their own dominions; and a few weeks afterwards the Cardinal-bishop of Laon died of a short illness.

“It was generally believed”, says the monk of St. Denis, “that he died of poison”. At his own dying wish, no inquiry was instituted on this subject. The measure adopted in the late council was, however, generally approved of. The king was popular; he had a good heart, and courteous and gentle manners; he was faithful to his friends, and affable to all; and the people liked to see him passing along the streets. On taking in hand the government, he recalled to it the former advisers of his father, Charles V, Bureau de la Riviere, Le Mercier de Noviant, and Le Begue de Vilaine, all men of sense and reputation. The taxes were diminished; the city of Paris recovered a portion of her municipal liberties; there was felicitation for what had been obtained, and there was hope of more. Charles VI was not content with the satisfaction of Paris only; he wished all his realm to have cognizance of and to profit by his independence. He determined upon a visit to the centre and the south of France. Such a trip was to himself, and to the princes and cities that entertained him, a cause of enormous expense. “When the king stopped anywhere, there were wanted for his own table, and for the maintenance of his following, six oxen, eighty sheep, thirty calves, seven hundred chickens, two hundred pigeons, and many other things besides. The expenses for the king were set down at two hundred and thirty livres a day, without counting the presents which the large towns felt bound to make him.” But Charles was himself magnificent even to prodigality, and he delighted in the magnificence of which he was the object, without troubling himself about their cost to himself. Between 1389 and 1390, for about six months, he travelled through Burgundy, the banks of the Rhone, Languedoc, and the small principalities bordering on the Pyrenees. Everywhere his progress was stopped for the purpose of presenting to him petitions or expressing wishes before him. At Nimes and Montpellier, and throughout Languedoc, passionate representations were made to him touching the bad government of his two uncles, the Dukes of Anjou and Berry. “They had plundered and ruined”, he was told, “that beautiful and rich province; there were five or six talliages a year; one was no sooner over than another began; they had levied quite three millions of gold from Villeneuve-d'Avignon to Toulouse”. Charles listened with feeling, and promised to have justice done, and his father's old councillors, who were in his train, were far from dissuading him. The Duke of Burgundy, seeing him start with them in his train, had testified his spite and disquietude to the Duke of Berry, saying: “Aha! there goes the king on a visit to Languedoc, to hold an inquiry about those who have governed it. For all his council he takes with him only La Riviere, Le Mercier, Montaigu, and Le Begue de Vilaine. What say you to that, my brother?”. “The king, our nephew, is young”, answered the Duke of Berry: “if he trusts the new councillors he is taking, he will be deceived, and it will end ill, as you will see. As for the present, we must support him. The time will come when we will make those councillors, and the king himself, rue it. Let them do as they please, by God: we will return to our own dominions. We are

none the less the two greatest in the kingdom, and so long as we are united, none can do aught against us”.

The future is a blank, as well to the anxieties as to the hopes of men. The king's uncles were on the point of getting back the power which they believed to be lost to them. On the 13th of June, 1392, the constable, Oliver de Clisson, was waylaid as he was returning home after a banquet given by the king at the hostel of St. Paul. The assassin was Peter de Craon, cousin of John IV, Duke of Brittany. He believed De Clisson to be dead, and left him bathed in blood at a baker's door in the street called Culture-Sainte-Catherine. The king was just going to bed, when one of his people came and said to him: “Ah! sir, a great misfortune has happened in Paris”. “What, and to whom?” said the king. “To your constable, sir, who has just been slain.” “Slain!” cried Charles; “and by whom?” “Nobody knows; but it was close by here, in St. Catherine Street.” “Lights! quick!” said the king; “I will go and see him;” and he set off, without waiting for his following. When he entered the baker's shop, De Clisson, grievously wounded, was just beginning to recover his senses. “Ah! constable,” said the king, “and how do you feel?” “Very poorly, dear sir.” “And who brought you to this pass?” “Peter de Craon and his accomplices; traitorously and without warning.” “Constable,” said the king, “never was anything so punished or dearly paid for as this shall be; take thought for yourself, and have no further care; it is my affair.” Orders were immediately given to seek out Peter de Craon, and hurry on his trial. He had taken refuge, first in his own castle of Sable, and afterwards with the Duke of Brittany, who kept him concealed, and replied to the king's envoys that he did not know where he was. The king proclaimed his intention of making war on the Duke of Brittany until Peter de Craon should be discovered, and justice done to the constable. Preparations for war were begun; and the Dukes of Berry and Burgundy received orders to get ready for it, themselves and their vassals. The former, who happened to be in Paris at the time of the attack, did not care to directly oppose the king's project; but he evaded, delayed, and predicted a serious war. According to Froissart, he had been warned, the morning before the attack, by a simple cleric, of Peter de Craon's design; but: “It is too late in the day,” he had said; “I do not like to trouble the king today; tomorrow, without fail, we will see to it.” He had, however, forgotten or neglected to speak to his nephew. Neither he nor his brother, the Duke of Burgundy, there is reason to suppose, were accomplices in the attack upon De Clisson, but they were not at all sorry for it. It was to them an incident in the strife begun between themselves, princes of the blood royal, and those former councillors of Charles V, and now, again, of Charles VI, whom, with the impertinence of great lords, they were wont to call the *marinottes*. They left nothing undone to avert the king's anger and to preserve the Duke of Brittany from the war which was threatening him.

Charles VI's excitement was very strong, and endured forever. He pressed forward eagerly his preparations for war, though attempts were made to appease him. He was recommended to take care of himself; for he had been ill, and could scarcely mount his horse; and the Duke of Burgundy remonstrated with him several times on the fatigue he was incurring. "I find it better for me", he answered, "to be on horseback, or working at my council, than to keep resting. Who so wishes to persuade me otherwise is not of my friends, and is displeasing to me". A letter from the Queen of Aragon gave some ground for supposing that Peter de Craon had taken refuge in Spain; and the Duke of Burgundy took advantage of it to dissuade the king from his prompt departure for the war in Brittany. "At the very least", he said, "it was right to send to Aragon to know the truth of the matter, and to thank the queen for her courtesy". "We are quite willing, uncle", answered Charles: "you need not be vexed; but for my own part I hold that this traitor of Peter de Craon is in no other prison and no other Barcelona than there is in being quite comfortable at the Duke of Brittany's". There was no way of deterring him from his purpose. He had got together his uncles and his troops at Le Mans; and, after passing three weeks there, he gave the word to march for Brittany.

The tragic incident which at that time occurred has nowhere been more faithfully or better narrated than in M. de Barante's *History of the Dukes of Burgundy*. "It was", says he, "the beginning of August, 1392, during the hottest days of the year. The sun was blazing, especially in those sandy districts. The king was on horseback, clad in a short and tight dress called a jacket. His was of black velvet, and very oppressive. On his head he wore a cap of scarlet velvet, ornamented with a chaplet of large pearls, which the queen had given him at his departure. Behind him were two pages on horseback. In order not to incommode the king with dust, he was left to march almost alone. To the left of him were the Dukes of Burgundy and Berry, some paces in front, conversing together. The Duke of Orleans, the Duke of Bourbon, Sire de Coney, and some others were also in front, forming another group. Behind were Sires de Navarre, de Bar, d'Albret, d'Artois, and many others in one pretty large troop. They rode along in this order, and had just entered the great forest of Le Mans, when all at once there started from behind a tree by the road-side a tall man, with bare head and feet, clad in a common white smock, who, dashing forward and seizing the king's horse by the bridle, cried: "Go no farther; thou art betrayed!" The men-at-arms hurried up immediately, and striking the hands of the fellow with the butts of their lances, made him let go the bridle. As he had the appearance of a poor madman, and nothing more, he was allowed to go without any questioning, and he followed the king for nearly half an hour, repeating the same cry from a distance. The king was much troubled at this sudden apparition; and his head,

which was very weak, was quite turned by it. Nevertheless the march was continued. When the forest had been traversed, they came to a great sandy plain, where the rays of the sun were more scorching than ever. One of the king's pages, overcome by the heat, had fallen asleep, and the lance he carried fell against his helmet, and suddenly caused a loud clash of steel.

“The king shuddered; and then he was observed, rising in his stirrups, to draw his sword, touch his horse with the spur, and make a dash, crying, 'Forward upon these traitors! They would deliver me up to the enemy!'. Every one moved hastily aside, but not before some were wounded; it is even said that several were killed, among them a bastard of Polignac. The king's brother, the Duke of Orleans, happened to be quite close by. “Fly, my nephew d'Orleans”, shouted the Duke of Burgundy: “my lord is beside himself. My God! let someone try and seize him!”. He was so furious that none durst risk it; and he was left to gallop hither and thither, and tire himself in pursuit of first one and then another. At last, when he was weary and bathed in sweat, his chamberlain, William de Martel, came up behind and threw his arms about him. He was surrounded, had his sword taken from him, was lifted from his horse, and laid gently on the ground, and then his jacket was unfastened. His brother and his uncles came up, but his eyes were fixed and recognized nobody, and he did not utter a word. “We must go back to Le Mans”, said the Dukes of Berry and Burgundy: “here is an end of the trip to Brittany”. On the way they fell in with a wagon drawn by oxen; in this they laid the King of France, having bound him for fear of a renewal of his frenzy, and so took him back, motionless and speechless, to the town.

It was not a mere fit of delirious fever; it was the beginning of a radical mental derangement, sometimes in abeyance, or at least for some time alleviated, but bursting out again without appreciable reason, and aggravated at every fresh explosion. Charles VI had always had a taste for masquerading. When in 1389 the young queen, Isabel of Bavaria, came to Paris to be married, the king, on the morning of her entry, said to his chamberlain, Sire de Savoisy: “Prithee, take a good horse, and I will mount behind thee; and we will dress so as not to be known and go to see my wife come in”. Savoisy did not like it, but the king insisted; and so they went in this guise through the crowd, and got many a blow from the officers' staves when they attempted to approach too near the procession. In 1393, a year after his first outbreak of madness, the king, during an entertainment at court, conceived the idea of disguising as savages himself and five of his courtiers. They had been sewn up in a linen skin which defined their whole bodies; and this skin had been covered with a resinous pitch, so as to hold sticking upon it a covering of tow, which made them appear hairy from head to foot. Thus disguised these savages went dancing into the ball-room; one

of those present took up a lighted torch and went up to them; and in a moment several of them were in flames. It was impossible to get off the fantastic dresses clinging to their bodies. "Save the king!" shouted one of the poor masquers; but it was not known which was the king. The Duchess de Berry, his aunt, recognized him, caught hold of him, and wrapped him in her robe, saying: "Do not move; you see your companions are burning". And thus he was saved amidst the terror of all present. When he was conscious of his mad state, he was horrified; he asked pardon for the injury he had done, confessed and received the communion. Later, when he perceived his malady returning, he would allude to it with tears in his eyes, ask to have his hunting-knife taken away, and say to those about him: "If any of you, by I know not what witchcraft, be guilty of my sufferings, I adjure him, in the name of Jesus Christ, to torment me no more, and to put an end to me forthwith without making me linger so". He conceived a horror of Queen Isabel, and, without recognizing her, would say when he saw her: "What woman is this? What does she want? Will she never cease her importunities? Save me from her persecution!". At first great care was taken of him. They sent for a skilful doctor from Laon, named William de Harsely, who put him on a regimen from which, for some time, good effects were experienced. But the doctor was uncomfortable at court; he preferred going back to his little place at Laon, where he soon afterwards died; and eleven years later, in 1405, nobody took any more trouble about the king. He was fed like a dog, and allowed to fall ravenously upon his food. For five whole months he had not a change of clothes. At last some shame was felt for this neglect, and an attempt was made to repair it. It took a dozen men to overcome the madman's resistance. He was washed, shaved, and dressed in fresh clothes. He became more composed, and began once more to recognize certain persons, amongst others, the former provost of Paris, Juvenal des Ursins, whose visit appeared to give him pleasure, and to whom he said, without well knowing why: "Juvenal, let us not waste our time". On his good days he was sometimes brought in to sit at certain councils at which there was a discussion about the diminution of taxes and relief of the people, and he showed symptoms, at intervals, of taking an interest in them. A fair young Burgundian, Odette de Champdivers, was the only one amongst his many favourites who was at all successful in soothing him during his violent fits. It was Duke John the Fearless, who had placed her near the king, that she might promote his own influence, and she took advantage of it to further her own fortunes, which, however, did not hinder her from afterwards passing into the service of Charles VII against the house of Burgundy.

For thirty years, from 1392 to 1422, the crown remained on the head of this poor madman, whilst France was a victim to the bloody quarrels of the royal house, to national dismemberment, to licentiousness in morals, to civil anarchy, and to foreign conquest.

When, for the first time, in the forest of Le Mans, the Dukes of Berry and Burgundy saw their nephew in this condition, their first feeling was one of sorrow and disquietude. The Duke of Burgundy especially, who was accessible to generous and sympathetic emotions, cried out with tears, as he embraced the king: "My lord and nephew, comfort me with just one word!" But the desires and the hopes of selfish ambition reappeared before long more prominently than these honest effusions of feeling. "All!" said the Duke of Berry, "De Clisson, La Riviere, Noviant, and Vilaine have been haughty and harsh towards me; the time has come when I shall pay them out in the same coin from the same mint". The guardianship of the king was withdrawn from his councillors, and transferred to four chamberlains chosen by his uncles. The two dukes, however, did not immediately lay hands on the government of the kingdom; the constable De Clisson and the late councilors of Charles V remained in charge of it for some time longer; they had given enduring proofs of capacity and fidelity to the king's service; and the two dukes did not at first openly attack them, but laboured strenuously, nevertheless, to destroy them. The Duke of Burgundy one day said to Sire de Noviant: "I have been overtaken by a very pressing business, for which I require forthwith thirty thousand crowns; let me have them out of my lord's treasury; I will restore them at another time". Noviant answered respectfully that the council must be spoken to about it. "I wish none to know of it", said the duke. Noviant persisted. "You will not do me this favor?" rejoined the duke; "you shall rue it before long". It was against the constable that the wrath of the princes was chiefly directed. He was the most powerful and the richest. One day he went, with a single squire behind him, to the Duke of Burgundy's house; and, "My lord", said he, "many knights and squires are persecuting me to get the money which is owing to them. I know not where to find it. The chancellor and the treasurer refer me to you. Since it is you and the Duke of Berry who govern, may it please you to give me an answer". "Clisson", said the duke, "you have no occasion to trouble yourself about the state of the kingdom; it will manage very well without your services. Whence, pray, have you been able to amass so much money? My lord, my brother of Berry and myself have not so much between us three. Away from my presence, and let me see you no more! If I had not a respect for myself, I would have your other eye put out".

Clisson went out, mounted his horse, returned to his house, set his affairs in order, and departed, with two attendants, to his strong castle of Montlhery. The two dukes were very sorry that they had not put him under arrest on the spot. The rupture came to a climax. Of the king's four other councillors one escaped in time; two were seized and thrown into prison; the fourth, Bureau de la Riviere was at his castle of Auneau, near Chartres, honoured and beloved by all his neighbours. Everybody urged him to save himself. "If I were to fly or hide

myself", said he, "I should acknowledge myself guilty of crimes from which I feel myself free. Here, as elsewhere, I am at the will of God; He gave me all I have, and He can take it away whensoever He pleases. I served King Charles of blessed memory, and also the king, his son; and they recompensed me handsomely for my services. I will abide the judgment of the parliament of Paris touching what I have done according to my king's commands as to the affairs of the realm". He was told that the people sent to look for him were hard by, and was asked: "Shall we open to them?". "Why not?" was his reply. He himself went to meet them, and received them with a courtesy which they returned. He was then removed to Paris, where he was shut up with his colleagues in the Louvre.

Their trial before parliament was prosecuted eagerly, especially in the case of the absent De Clisson, whom a royal decree banished from the kingdom "as a false and wicked traitor to the crown, and condemned him to pay a hundred thousand marks of silver, and to forfeit forever the office of constable." It is impossible in the present day to estimate how much legal justice there was in this decree; but, in any case, it was certainly extreme severity to so noble and valiant a warrior who had done so much for the safety and honor of France. The Dukes of Burgundy and Berry and many barons of the realm signed the decree; but the king's brother, the Duke of Orleans, refused to have any part in it. Against the other councillors of the king the prosecution was continued, with fits and starts of determination, but in general with slowness and uncertainty. Under the influence of the Dukes of Burgundy and Berry, the parliament showed an inclination towards severity; but Bureau de la Riviere had warm friends, and amongst others, the young and beautiful Duchess of Berry, to whose marriage he had greatly contributed, and John Juvenal des Ursins, provost of the tradesmen of Paris, one of the men towards whom the king and the populace felt the highest esteem and confidence. The king, favourably inclined towards the accused by his own bias and the influence of the Duke of Orleans, presented a demand to parliament to have the papers of the procedure brought to him. Parliament hesitated and postponed a reply; the procedure followed its course; and at the end of some months further the king ordered it to be stopped, and Sires de la Riviere and Neviant to be set at liberty and to have their real property restored to them, at the same time that they lost their personal property and were commanded to remain forever at fifteen leagues distance, at least, from the court. This was moral equity, if not legal justice. The accused had been able and faithful servants of their king and country. Their imprisonment had lasted more than a year. The Dukes of Burgundy and Berry remained in possession of power.

They exercised it for ten years, from 1392 to 1402, without any great dispute between themselves—the Duke of Burgundy's influence being predominant—or with the king, who, save certain lucid intervals, took merely a nominal part in the government. During this period no event of importance disturbed France internally. In 1393 the King of England, Richard II, son of the Black Prince, sought in marriage the daughter of Charles VI, Isabel of France, only eight years old. In both courts and in both countries there was a desire for peace. An embassy came in state to demand the hand of the princess. The ambassadors were presented, and the Earl of Northampton, marshal of England, putting one knee to the ground before her, said: “Madame, please God you shall be our sovereign lady and Queen of England”. The young girl, well tutored, answered: “If it please God and my lord and father that I should be Queen of England, I would be willingly, for I have certainly been told that I should then be a great lady.” The contract was signed on the 9th of March, 1396, with a promise that, when the princess had accomplished her twelfth year, she should be free to assent to or refuse the union; and ten days after the marriage, the king's uncles and the English ambassadors mutually signed a truce, which promised—but quite in vain—to last for eight and twenty years.

About the same time Sigismund, King of Hungary, threatened with an invasion of his kingdom by the great Turkish Sultan Bajazet I, nicknamed Lightning, because of his rapid conquests, invoked the aid of the Christian kings of the West, and especially of the King of France. Thereupon there was a fresh outbreak of those crusades so often renewed since the end of the thirteenth century. All the knighthood of France arose for the defence of a Christian king. John, Count of Nevers, eldest son of the Duke of Burgundy, scarcely eighteen years of age, said to his comrades: “If it pleased my two lords, my lord the king and my lord and father, I would willingly head this army and this venture, for I have a desire to make myself known”. The Duke of Burgundy consented, and, in person, conducted his son to St. Denis, but without intending to make him a knight as yet. “He shall receive the accolade”, said he, “as a knight of Jesus Christ, at the first battle against the infidels”. In April, 1396, an army of new crusaders left France and traversed Germany uproariously, everywhere displaying its valiant ardour, presumptuous recklessness, and chivalrous irregularity. Some months elapsed without any news; but, at the beginning of December, there were seen arriving in France some poor creatures, half naked, dying of hunger, cold, and weariness, and giving deplorable accounts of the destruction of the French army. The people would not believe them: “They ought to be thrown into the water”, they said, “these scoundrels who propagate such lies”. But, on the 23th of December, there arrived at Paris James de Helly, a knight of Artois, who, booted and spurred, strode into the hostel of St. Paul, threw himself on his knees before the king in the midst of the princes, and

reported that he had come straight from Turkey; that on the 28th of the preceding September the Christian army had been destroyed at the battle of Nicopolis; that most of the lords had been either slain in battle or afterwards massacred by the sultan's order; and that the Count of Nevers had sent him to the king and to his father the duke, to get negotiations entered into for his release. There was no exaggeration about the knight's story. The battle had been terrible, the slaughter awful. For the latter, the French, who were for a moment victorious, had set a cruel example with their prisoners; and Bajazet had surpassed them in cool ferocity. After the first explosion of the father's and the people's grief, the ransom of the prisoners became the topic. It was a large sum, and rather difficult to raise; and, whilst it was being sought for, James de Helly returned to report as much to Bajazet, and to place himself once more in his power. "Thou art welcome", said the sultan; "thou hast loyally kept thy word; I give thee thy liberty; thou canst go whither thou wilt".

While this tragic incident was taking place in Eastern Europe, the court of the mad king was falling a victim to rivalries, intrigues, and scandals which, towards the close of this reign, were to be the curse and the shame of France. There had grown up between Queen Isabel of Bavaria and Louis, Duke of Orleans, brother of the king, an intimacy which, throughout the city and amongst all honorable people, shocked even the least strait-laced. It was undoubtedly through the queen's influence that Charles VI, in 1402, suddenly decided upon putting into the hands of the Duke of Orleans the entire government of the realm and the right of representing him in everything during the attacks of his malady. The Duke of Burgundy wrote at once about it to the parliament of Paris, saying: "Take counsel and pains that the interests of the king and his dominion be not governed as they now are, for, in good truth, it is a pity and a grief to hear what is told me about it". The accusation was not grounded solely upon the personal ill-temper of the Duke of Burgundy. His nephew, the Duke of Orleans, was elegant, affable, volatile, good-natured; he had for his partisans at court all those who shared his worse than frivolous tastes and habits; and his political judgment was no better than his habits. No sooner was he invested with power than he abused it strangely; he levied upon the clergy as well as the people an enormous talliage, and the use he made of the money increased still further the wrath of the public. An Augustine monk, named James Legrand, already celebrated for his writings, had the hardihood to preach even before the court against abuses of power and licentiousness of morals. The king rose up from his own place, and went and sat down right opposite the preacher. "Yes, sir", continued the monk, "the king your father, during his reign, did likewise lay taxes upon the people, but with the produce of them he built fortresses for the defence of the kingdom, he hurled back the enemy and took possession of their towns, and he effected a saving of treasure

which made him the most powerful amongst the kings of the West. But now, there is nothing of this kind done; the height of nobility in the present day is to frequent bagnios, to live in debauchery, to wear rich dresses with pretty fringes and big cuffs. This, O queen", he added, "is what is said to the shame of the court; and, if you will not believe me, put on the dress of some poor woman and walk about the city, and you will hear it talked of by plenty of people".

In spite of his malady and his affection for his brother, Charles VI, either from pure feebleness or because he was struck by those truths so boldly proclaimed, yielded to the counsels of certain wise men who represented to him "that it was neither a reasonable nor an honourable thing to intrust the government of the realm to a prince whose youth needed rather to be governed than to govern". He withdrew the direction of affairs from the Duke of Orleans and restored it to the Duke of Burgundy, who took it again and held it with a strong grasp, and did not suffer his nephew Louis to meddle in anything. But from that time forward open distrust and hatred were established between the two princes and their families. In the very midst of this court-crisis Duke Philip the Bold fell ill and died within a few days, on the 27th of April, 1404. He was a prince valiant and able, ambitious, imperious, eager in the pursuit of his own personal interests, careful in humoring those whom he aspired to rule, and disposed to do them good service in whatever was not opposed to his own ends. He deserved and possessed the confidence and affection not only of his father, King John, but also of his brother, Charles V, a good judge of wisdom and fidelity. He founded that great house of Burgundy which was for more than a century to eclipse and often to deplorably compromise France; but Philip the Bold loved France sincerely, and always gave her the chief place in his policy. His private life was regular and staid, amidst the scandalous licentiousness of his court. He was of those who leave behind them unfeigned regret and an honored memory, without having inspired their contemporaries with any lively sympathy.

John the Fearless, Count of Nevers, his son and successor in the dukedom of Burgundy, was not slow to prove that there was reason to regret his father. His expedition to Hungary, for all its bad leadership and bad fortune, had created esteem for his courage and for his firmness under reverses, but little confidence in his direction of public affairs. He was a man of violence, unscrupulous and indiscreet, full of jealousy and hatred, and capable of any deed and any risk for the gratification of his passions or his fancies. At his accession he made some popular moves; he appeared disposed to prosecute vigorously the war against England, which was going on sluggishly; he testified a certain spirit of conciliation by going to pay a visit to his cousin, the Duke of Orleans, lying ill at his castle of Beauté, near Vincennes; when the Duke of Orleans was well again, the two princes took the communion together, and dined together at their uncle's, the Duke of Berry's; and the Duke of Orleans invited the new Duke of

Burgundy to dine with him the next Sunday. The Parisians took pleasure in observing these little matters, and in hoping for the re-establishment of harmony in the royal family. They were soon to be cruelly undeceived.

On the 23d of November, 1407, the Duke of Orleans had dined at Queen Isabel's. He was returning about eight in the evening along Vieille Rue du Temple, singing and playing with his glove, and attended by only two squires riding one horse, and by four or five varlets on foot, carrying torches. It was a gloomy night; not a soul in the streets. When the duke was about a hundred paces from the queen's hostel, eighteen or twenty armed men, who had lain in ambush behind a house called Image de Notre-Dame, dashed suddenly out; the squires' horse took fright and ran away with them; and the assassins rushed upon the duke, shouting: "Death! death!". "What is all this?" said he; "I am the Duke of Orleans". "Just what we want", was the answer; and they hurled him down from his mule. He struggled to his knees; but the fellows struck at him heavily with axe and sword. A young man in his train made an effort to defend him, and was immediately cut down; and another, grievously wounded, had but just time to escape into a neighbouring shop. A poor cobbler's wife opened her window, and, seeing the work of assassination, shrieked: "Murder! murder!". "Hold your tongue, you strumpet!" cried someone from the street. Others shot arrows at the windows where lookers-on might be. A tall man, wearing a red cap which came down over his eyes, said in a loud voice: "Out with all lights, and away!". The assassins fled at the top of their speed, shouting: "Fire! fire!" throwing behind them foot-trippers, and by menaces causing all the lights to be put out which were being lighted here and there in the shops.

The duke was quite dead. One of his squires, returning to the spot, found his body stretched on the road, and mutilated all over. He was carried to the neighbouring church of Blancs-Manteaux, whither all the royal family came to render the last sad offices. The Duke of Burgundy appeared no less afflicted than the rest. "Never", said he, "was a more wicked and traitorous murder committed in this realm". The provost of Paris, Sire de Tignouville, set on foot an active search after the perpetrators. He was summoned before the council of princes, and the Duke of Berry asked him if he had discovered anything. "I believe", said the provost, "that if I had leave to enter all the hostels of the king's servants, and even of the princes, I could get on the track of the authors or accomplices of the crime". He was authorized to enter wherever it seemed good to him. He went away to set himself to work. The Duke of Burgundy, looking troubled and growing pale, "Cousin", said the King of Naples, Louis d'Anjou, who was present at the council, "can you know aught about it? You must tell us". The Duke of Burgundy took him, together with his uncle, the Duke of Berry, aside, and told them that it was he himself who, tempted of the devil, had

given orders for this murder. "O God!" cried the Duke of Berry, "then I lose both my nephews!" The Duke of Burgundy went out in great confusion, and the council separated. Research brought about the discovery that the crime had been for a long while in preparation, and that a Norman nobleman, Raoul d'Auquetonville, late receiver-general of finance, having been deprived of his post by the Duke of Orleans for malversation, had been the instrument. The council of princes met the next day at the Hotel de Nesle. The Duke of Burgundy, who had recovered all his audacity, came to take his seat there. Word was sent to him not to enter the room. Duke John persisted; but the Duke of Berry went to the door and said to him, "Nephew, give up the notion of entering the council; you would not be seen there with pleasure". "I give up willingly", answered Duke John; "and that none may be accused of putting to death the Duke of Orleans, I declare that it was I, and none other, who caused the doing of what has been done". Thereupon he turned his horse's head, returned forthwith to the Hotel d'Artois, and, taking only six men with him, he galloped without a halt, except to change horses, to the frontier of Flanders. The Duke of Bourbon complained bitterly at the council that an immediate arrest had not been ordered. The Admiral de Brabant, and a hundred of the Duke of Orleans' knights, set out in pursuit, but were unable to come up in time. Neither Raoul d'Anquetonville nor any other of the assassins was caught. The magistrates, as well as the public, were seized with stupor in view of so great a crime and so great a criminal.

But the Duke of Orleans left a widow who, in spite of his infidelities and his irregularities, was passionately attached to him. Valentine Visconti, the Duke of Milan's daughter, whose dowry had gone to pay the ransom of King John, was at Chateau-Thierry when she heard of her husband's murder. Hers was one of those natures, full of softness and at the same time of fire, which grief does not overwhelm, and in which a passion for vengeance is excited and fed by their despair. She started for Paris in the early part of December, 1407, during the roughest winter, it was said, ever known for several centuries, taking with her all her children. The Duke of Berry, the Duke of Bourbon, the Count of Clermont, and the constable went to meet her. Herself and all her train in deep mourning, she dismounted at the hostel of St. Paul, threw herself on her knees before the king with the princes and council around him, and demanded of him justice for her husband's cruel death. The chancellor promised justice in the name of the king, who added with his own lips, "We regard the deed relating to our own brother as done to ourself". The compassion of all present was boundless, and so was their indignation; but it was reported that the Duke of Burgundy was getting ready to return to Paris, and with what following and for what purpose would he come? Nothing was known on that point. There was no force with which to make a defence. Nothing was done for the Duchess of Orleans; no prosecution began. As much vexed and irritated as disconsolate, she set out for Blois with

her children, being resolved to fortify herself there. Charles had another relapse of his malady. The people of Paris, who were rather favourable than adverse to the Duke of Burgundy, laid the blame of the king's new attack, and of the general alarm, upon the Duchess of Orleans, who was off in flight. John the Fearless actually re-entered Paris on the 20th of February, 1408, with a thousand men-at-arms, amidst popular acclamation, and cries of "Long live the Duke of Burgundy!" Having taken up a strong position at the Hotel d'Artois, he sent a demand to the king for a solemn audience, proclaiming his intention of setting forth the motives for which he had caused the Duke of Orleans to be slain. The 8th of March was the day fixed. Charles VI, being worse than ever that day, was not present; the dauphin, Louis, Duke of Guienne, a child of twelve years, surrounded by the princes, councillors, a great number of lords, doctors of the university, burgesses of note, and people of various conditions, took his father's place at this assembly. The Duke of Burgundy had entrusted a Norman Cordelier, Master John Petit, with his justification. The monk spoke for more than five hours, reviewing sacred history, and the histories of Greece, Rome, and Persia, and the precedents of Phineas, Absalom the son of David, Queen Athaliah, and Julian the Apostate, to prove "that it is lawful, and not only lawful, but honorable and meritorious, in any subject to slay or cause to be slain a traitor and disloyal tyrant, especially when he is a man of such mighty power that justice cannot well be done by the sovereign". This principle once laid down, John Petit proceeded to apply it to the Duke of Burgundy, "causing to be slain that criminal tyrant, the Duke of Orleans, who was meditating the damnable design of thrusting aside the king and his children from their crown"; and he drew from it the conclusion that "the Duke of Burgundy ought not to be at all blamed or censured for what had happened in the person of the Duke of Orleans, and that the king not only ought not to be displeased with him, but ought to hold the said lord of Burgundy, as well as his deed, agreeable to him, and authorized by necessity". The defence thus concluded, letters were actually put before the king, running thus: "It is our will and pleasure that our cousin of Burgundy, his heirs and successors, be and abide at peace with us and our successors, in respect of the aforesaid deed, and all that hath followed thereon; and that by us, our said successors, our people and officers, no hindrance, on account of that, may be offered them, either now or in time to come".

Charles VI, weak in mind and will, even independently of his attacks, signed these letters, and gave Duke John quite a kind reception, telling him, however, that "he could cancel the penalty, but not the resentment of everybody, and that it was for him to defend himself against perils which were probably imminent." The duke answered proudly that "so long as he stood in the king's good graces, he did not fear any man living."

Three days after this strange audience and this declaration, Queen Isabel, but lately on terms of the closest intimacy with the Duke of Orleans, who had been murdered on his way home after dining with her, was filled with alarm, and set off suddenly for Melun, taking with her her son Louis, the dauphin, and accompanied by nearly all the princes, who, however, returned before long to Paris, being troubled by the displeasure the Duke of Burgundy testified at their departure. For more than four months, Duke John the Fearless remained absolute master of Paris, disposing of all posts, giving them to his own creatures, and putting himself on good terms with the university and the principal burgesses. A serious revolt amongst the Lieges called for his presence in Flanders. The first troops he had sent against them had been repulsed; and he felt the necessity of going thither in person. But two months after his departure from Paris, on the 26th of August, 1408, Queen Isabel returned thither from Melun, with the dauphin Louis, who for the first time rode on horseback, and with three thousand men-at-arms. She set up her establishment at the Louvre. The Parisians shouted "Noel," as she passed along; and the Duke of Berry, the Duke of Bourbon, the Duke of Brittany, the constable, and all the great officers of the crown rallied round her. Two days afterwards, on the 28th of August, the Duchess of Orleans arrived there from Blois, in a black litter drawn by four horses caparisoned in black, and followed by a large number of mourning carriages. On the 5th of September, a state assembly was held at the Louvre. All the royal family, the princes and great officers of the crown, the presidents of the parliament, fifteen archbishops or bishops, the provost of Paris, the provost of tradesmen, and a hundred burgesses of note attended it. Thereupon Master Juvenal des Ursins, king's advocate, announced the intention of Charles VI in his illness to confer the government upon the queen, set forth the reasons for it, called to mind the able regency of Queen Blanche, mother of St. Louis, and produced royal letters, sealed with the great seal. Immediately the Duchess of Orleans came forward, knelt at the dauphin's feet, demanding justice for the death of her husband, and begged that she might have a day appointed her for refuting the calumnies with which it had been sought to blacken his memory. The dauphin promised a speedy reply. On the 11th of September, accordingly, a new meeting of princes, lords, prelates, parliament, the university, and burgesses was held in the great hall of the Louvre. The Duchess of Orleans, the Duke her son, their chancellor, and the principal officers of her household were introduced, and leave was given them to proceed with the justification of the late Duke of Orleans. It had been prepared beforehand; the duchess placed the manuscript before the council, as pledging herself unreservedly to all it contained, and Master Serisy, Abbot of St. Fiacre, a monk of the order of St. Benedict, read the document out publicly. It was a long and learned defence, in which the imputations made by the cordelier, John Petit, against the late Duke of Orleans, were effectually and in some parts eloquently refuted. After the

justification, Master Cousinot, advocate of the Duchess of Orleans, presented in person his demands against the Duke of Burgundy. They claimed that he should be bound to come, "without belt or chaperon," and disavow solemnly and publicly, on his knees before the royal family, and also on the very spot where the crime was committed, the murder of the Duke of Orleans. After several other acts of reparation which were imposed upon him, he was to be sent into exile for twenty years beyond the seas, and on his return to remain at twenty leagues' distance, at least, from the king and the royal family. After reacting these demands, which were more legitimate than practicable, the young dauphin, well instructed as to what he had to say, addressed the Duchess of Orleans and her children in these terms: "We and all the princes of the blood royal here present, after having heard the justification of our uncle, the Duke of Orleans, have no doubt left touching the honor of his memory, and do hold him to be completely cleared of all that hath been said contrary to his reputation. As to the further demands you make, they shall be suitably provided for in course of justice". At this answer the assembly broke up.

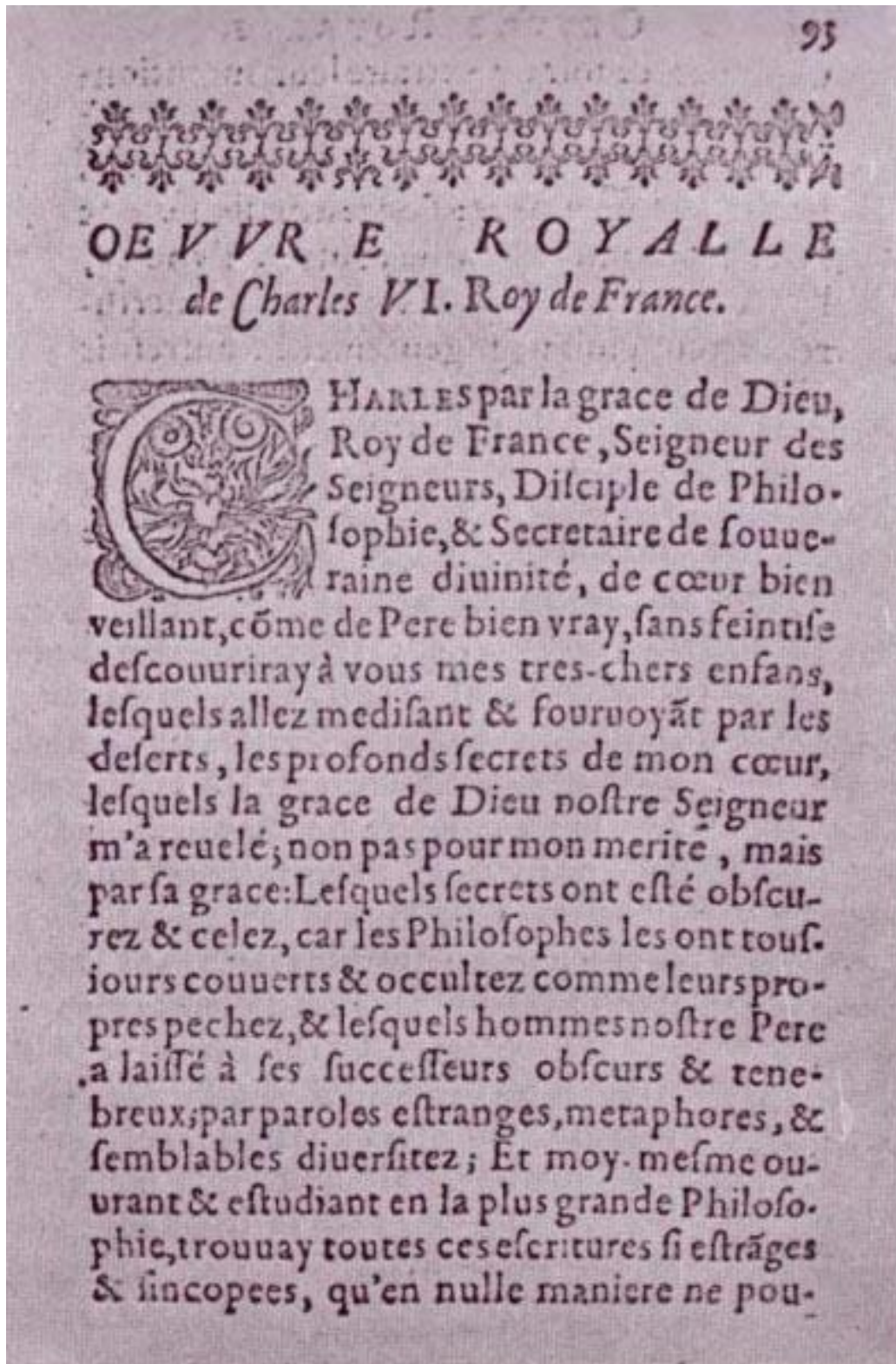
It had just been reported that the Duke of Burgundy had completely beaten and reduced to submission the insurgent Lieges, and that he was preparing to return to Paris with his army. Great was the consternation amongst the council of the queen and princes. They feared above everything to see the king and the dauphin in the Duke of Burgundy's power; and it was decided to quit Paris, which had always testified a favorable disposition towards Duke John. Charles VI was the first to depart, on the 3d of November, 1408. The queen, the dauphin, and the princes followed him two days afterwards, and at Gien they all took boat on the Loire to go to Tours. The Duke of Burgundy on his arrival at Paris, on the 28th of November, found not a soul belonging to the royal family or the court; and he felt a moment's embarrassment. Even his audacity and lack of scruple did not go to the extent of doing without the king altogether, or even of dispensing with having him for a tool; and he had seen too much of the Parisian populace not to know how precarious and fickle was its favour. He determined to negotiate with the king's party, and for that purpose he sent his brother-in-law the Count of Hainault, to Tours, with a brilliant train of unarmed attendants, bidden to make themselves agreeable, and not to fight.

A recent event had probably much to do with his decision. His most indomitable foe, she to whom the king and his councillors had lately granted a portion of the vengeance she was seeking to take on him, Valentine of Milan, Duchess of Orleans, died on the 4th of December, 1408, at Blois, far from satisfied with the moral reparation she had obtained in her enemy's absence, and clearly foreseeing that against the Duke of Burgundy, flushed with victory and present in person, she would obtain nothing of what she had asked. For spirits of the

best mettle, and especially for a woman's heart, impotent passion is a heavy burden to bear; and Valentine Visconti, beautiful, amiable, and unhappy even in her best days through the fault of the husband she loved, sank under this trial. At the close of her life she had taken for device, "Nought have I more; more hold I nought" (*Bien ne m'est plus; plus ne m'est rien*); and so fully was that her habitual feeling that she had the words inscribed upon the black tapestry of her chamber. In her last hours she had by her side her three sons and her daughter, but there was another still whom she remembered. She sent for a child, six years of age, John, a natural son of her husband by Marietta d'Enghien, wife of Sire de Cany-Dunois. "This one", said she, "was filched from me; yet there is not a child so well cut out as he to avenge his father's death". Twenty-five years later John was the famous Bastard of Orleans, Count Dunois, Charles VII's lieutenant-general, and Joan of Arc's comrade in the work of saving the French kingship and France

The Duke of Burgundy's negotiations at Tours were not fruitless. The result was, that on the 9th of March, 1409, a treaty was concluded and an interview effected at Chartres between the duke on one side and on the other the king, the queen, the dauphin, all the royal family, the councillors of the crown, the young Duke of Orleans, his brother, and a hundred knights of their house, all met together to hear the king declare that he pardoned the Duke of Burgundy. The duke prayed "my lord of Orleans and my lords his brothers to banish from their hearts all hatred and vengeance"; and the princes of Orleans "assented to what the king commanded them, and forgave their cousin the Duke of Burgundy everything entirely". On the way back from Chartres the Duke of Burgundy's fool kept playing with a church-paten (called 'peace'), and thrusting it under his cloak, saying: "See, this is a cloak of peace"; and, "Many folks", says Juvenal des Ursins, "considered this fool pretty wise". The Duke of Burgundy had good reason, however, for seeking this outward reconciliation; it put an end to a position too extended not to become pretty soon untenable; the peace was a cause of great joy at Paris; the king was not long coming back; and two hundred thousand persons, says the chronicle, went out to meet him, shouting, "Noel!" The Duke of Burgundy had gone out to receive him; and the queen and the princes arrived two days afterwards. It was not known at the time, though it was perhaps the most serious result of the negotiation, that a secret understanding had been established between John the Fearless and Isabel of Bavaria. The queen, as false as she was dissolute, had seen that the duke might be of service to her on occasion if she served him in her turn, and they had added the falsehood of their undivulged arrangement to that of the general reconciliation. Charles V I died on the 24th of October, 1422, at Mehun-sur-Yevre.

The “Opera Magna” of Charles VI, King of France
(In Old French)



nois appercevoir ne extraire leur intention : iacoit que aucuns d'eux ayent aucunefois dic paroles de la perfection du grand Magistere, lesquelles sont vrayes : Toutesfois ils les ont dites si disiointes l'une de l'autre, l'une çà, l'autre là, & dessous si nebuleuses couuertes, aucunefois negligentement, autrefois obscurément, & deceuant les auditeurs par diuerses manieres de semblables, qu'à peine peut nul paruenir à entendre les secrets des Philosophes : c'est à sçauoir des secrets de Nature, de l'apparoissance du Soleil & de la Lune ; Pour laquelle chose ie fis par mes Clercs, Maistres & Philosophes assembler toutes les escritures, toutes les sciences, & toutes les inuestigations faictes par diuers ouurages, au deuant dit Magistere & inuestigation ; or longues, or briefues, or de grand coust, or de peu de prix, & toutes les trouuay vaines, vuides & estranges de mon entente, ainsi comme si ce fussent songes.

Après tout ce aduint vne nuit que ie veis vne merueilleuse vision, de laquelle ie fus maintesfois trauaillé, car ie me veis pres de la porte du souverain Ciel & un homme de grand estage s'apparust à moy, lequel me mena droit à un fenestrage par où ie veis toutes les choses qui estoient dedans le Ciel, & vey entre les

autres choses, neuf ordres d'Anges, lesquels auoient vn Prince pour Seigneur, lequel ils adoroient; & attendu que les Anges estoient appelez en ceste maniere Anges, Archanges, Vertus, Principautez, Puissances, Dominations, Throsnes, Cherubins, & Seraphins & moy qui moult desirois sçauoir & entendre le Magistere des choses sceuës, esleu vn Ange en chacun ordre, & m'accointay de luy, à celle fin que i'eusse response des choses que ie voulois enquerre. Et esleu du premier ordre le premier, le second du second, du tiers le dernier, du quart le cinquiesme, du cinquiesme le quatriesme, du sixiesme le troisieme, du septiesme le huictiesme, le sixiesme du nufiesme, qui est le dernier du septiesme; & adonc le prochain au dernier, puis le septiesme le premier, le sixiesme avec le tiers, le quatriesme le neufiesme, le second le cinquiesme, & eurent conseil ensemble: & ie leur demanday le nom du grand Prince leur Seigneur, & ils me respondirent par accord selon l'ordre dessusdit: Ne doute mie du nom du Prince, si tu apprends vne chose; à sçauoir: Il me fut aduis que ce fut truffe ou fantosme: car i'ay sceu vne chose, à sçauoir vn Seigneur avec sa bataille, & si sceu le soleil & la Lune, avec les autres choses du Ciel: Aussi

iesceut vne chose, & si en sceu plusieurs : & non pourtant ie ne sceus mie le nom du Prince, & pour ce ie ne les entendois point : parquoy, i'ay comme simple, & non sçachant, prins des Anges le septiesme, le huitiesme, le sixiesme, le cinquiesme, & leur priay humblement qu'ils m'accomplissent mon desir en l'ägage *Latin, François, ou Anglois*, si que se puisse sçauoir le nom du grand Prince dessus dit, & ils prindrent avec eux le second, le premier, le trois, & le neuuesme, & le quart, & firent conseil entre-eux general, & me dirent par vne voix commune *Numera sic*, c'est ä dire, compte depuis vn iusques ä cent mais rien ne trouuay de ce que desirois : & lors ie me tenois pour deceu & trahy, m'en voulois aller comme forcené : mais le vieillard me tenoit fort par la main, & appella le premier Ange, & luy demanda son nom, & il respondit i'ay nom Blanc : puis appella le second, & il dit, i'ay nom Rouge : & le tiers auoit nom Paillereux : le cinquiesme appellé Or volant, le septiesme estoit appellé Noir : Saturne & le dernier s'appelloit Inuincible : c'est ä dire qu'on ne le peut vaincre : le quatriesme dit qu'il auoit nom Celestiau ; le prochain dit au neuuesme, qu'il auoit nom Vert : & en la fin il appella le sixiesme, & il respon-

dit

dit qu'il auoit nom moult de couleurs : & moy qui tout cecy entendis les noms dessusdits, mais le nom du Prince que ie desirois sçauoir ne l'entendis point. Lors me dit le Vieillard : Beauamy, sçachez de certain que le *Chef* est Prince de tous ; & ce dit ie m'esueillay soudainement, & commençay à penser quelle chose peut estre le Chef. L'une fois s'apparut au Soleil, l'autre à la Lune, l'autre au Ciel, l'autre à la Terre, l'autre à aucune des Planettes ou és autres substāces, & n'y trouuay rien de certain & verité, dequoy ie fus moult iré ; Si me pensay d'aller par le monde, pour descouurir & sçauoir les secrets & perfectiones vrayes de la vision & des merueilleuses choses dessusdites.

En la parfin passay par Inde la Mayeur, en la partie Orientale, & par la diuine inspiration, ie veis les rays du Soleil leuant, & la Lune resplendissante : & me fut bien aduis, mais pas n'estois biē certain pour l'obscurité des nuës & des bruines qui voloient par l'air, Et pource que i'estois moult trauaillé allant & venant, en estudiant & courant selon la science de naturelle Philosophie, & mesmement des secrets des plantes, & des Principes de Nature, & des accidents surue-
nans des oeures moyens en la composition

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de la transubstantiation, doutant & desespérant trouuer meilleur lieu plus conuenable & plus certain, où ie peusse mentionner plus parfaictement à reuis pour escheuer les froidures de l'hyuer, & des bestes mauuaises & venimeuses, lesquelles m'auoient aucunes fois mis en peur & grand peril; & ce fut le premier iour de lanuier, celuy habitacle & celle maisonnette faicte, ie m'en yssy & m'en allay par le bois querant & cherchant victuaille avec ces bestes menuës en assemblant vne grande quantité, & en fis pouruoyance en ma maison pour viure en repos, & en attendant beau tēps clair & delectable: Et aduint qu'vn iour i'estois en ma maison, & vis par vn pertuis vn tres-grand Dragon, ancien & vieil de cinq mil ans ou plus, venant d'estranges regions. & portant avec luy sa propre femme grosse & preignante: de laquelle chose ie fus merueilleusement esbahy & espouuenté, & regarday, & vy que le deuant dit Dragon, vieux & fort, enleua & osta la souueraine chef & copuleuse partie de la mōtagne, forma & entra par dedans: Apres ie m'en yssy & la vy ronde & concaue par dedans, forte & fermee tout enuiron, & vyle Dragon parmi la partie souueraine en vne maison ronde au mont & de pierre; & celle chambre

estoit droit au milieu de la maison : là descendy en ma maison pensant comment ie me pourrois garder de son venin. Ie me leuay de nuict & montay sur la montagne & m'apperceu que le Dragon & sa femme dormoient : ie m'en rentray tout subtilement en la montagne, & trouuay la maison grande & ample, couuerte : ie m'en allay entour la chambre & entray par dedans, & estoit ainsi ; & en la fin le nid du Dragon emmy la chambre bien appareillee & faicte de pierre, dont ie fus moult esbahy & paoureux, & allay tout enuiron, & trouuay par dessus vne entree petite & bien estroite, & vy le Dragon gisant avec sa femme preignante, laquelle s'efforçoit d'anfanter, & d'auoir sa deliurance. Adonc ie commençay à penser & r'estudier comment ie les pourrois subtilement enclorre & m'en yssir, & trouuay vne pierre moult bien faicte, de laquelle i'estoupay la bouche du nid & sigillay fermement, & la chambre aussi par dessus d'une grande pierre, & ainsi couuris la maison le plus proprement que ie peus trouuer. Apres tout ce, pensant & considerant la puissance du Dragon, & la vertu de sa femme, & doutant s'ils yfsoient dehors qu'ils ne me fissent peur, prins la souveraine partie de la montagne, si que

par nulle maniere ils ne se puissent yssir; adonc m'en party & m'enallay en ma maison, & dormy tout à seur. Le lendemain au matin ce fut le tiers Dimanche auant la Septuagesime i'ouuris vne fenestre de ma maison, & vis vn grand serpent rouge, mais foible, & estoit plus ancien que le Dragon, car c'estoit son pere, & vy qu'il venoit de loin petit à petit tout temperament iusques au pied de la montaigne, & queroit le Dragon & sa femme lesquels il cuidoit auoir perdus, car ils s'en estoient fuys de luy. Cestuy serpent s'approchant assez sentit par son odeur que le Dragon & sa femme estoient en celle montaigne, & allay regarder tout autour la montaigne, & trouuay en la sousterraine parde la montaigne vne cauerne assez petite, moult estoit pleine d'engin & subtilité, iacoit qu'il fust ancien & foible, si comme pere d'iceux qui estoient en celle montaigne enclos moult irez & courroucez estoient de ce que ses propres faons s'en estoient fuys de luy, & esloignez de luy par maniere de discord, & pensant comment il le pourroient chastier & faire accordance avec luy tousiours sans faire desleurance: adonc il entra en la cauerne par dessous, & à peine pour la felleté de luy, & si cōme il gisoit en la cauerne

il vid la montagne ronde par dessus, & les faons lesquelles il auoit nourris enclos en la souueraine partie de la mōtagne il ouurit sa bouche & en ietta vn venin attemperé, non pas trop fort, & monta par la montagne petit à petit, & vola entour de la maison de l'enclos & nid, & n'y pouuoit entrer, car si comme deuant i'ay dit, i'auois estouppé, fermé & sigillé les portes, & les fenestres de la chambre & du nid, & le venin ne s'en pouuoit issir, car i'auois bien couuert la montagne par dessus de son couuercle, si comme il est escrit par deuant. Le serpent comme sage, discret & malicieux entendant les enclos ses fugitifs de leur desobeyssance punir ou mettre à mort ou à sa mercy, i'apperceu bien que son venin ne s'en pouuoit issir, pource que la montagne estoit bien close, & que sa vertu par continuation de perseuerance transperceroit l'habitable de ses rebelles, & pensant que le Dragon & sa femme qui moult estoit fort & fier s'il sentoit venin trop aigre transperceroit tout, & s'en iroit par force: & par vigueur gisoit & se tapissoit tres sagement & en pensement en la cauerne, & iettoit continuellement son venin foible & attemperé iusques petit à petit tresperça la maison & la chambre iusques és enclos, &

ainsi cōme cette chose eut duré trois mois le Dragon & la femme s'esueillerēt comme d'un gries songe. Et quand le Dragon sentit le venin de son pere approcher il descendit ses membres, pensant comme par desdain que ce petit venin ne luy pourroit nuire ne aux siēs: mais la *Mulier* qui moult aymoist son mary, & doutant fort le venin du serpent, pria son mary le Dragon qu'il couurist tous ses membres, laquelle chose il fit volontiers: & non pourtant elle sentant & odorant le venin du serpent enfanta par grand peur, & celuy enfant tantost qu'il fut né, sentant & apperceuant le venin present ne l'osa attendre: ainsi ouurit ses ailles & s'enuola, fuyant en la souveraine partie du nid, & quand il trouua l'huis fermé & clos, il commença à hurler & à plaindre, & par grand ennuy qu'il auoit se laissa cheoir par deuant les pieds de son pere en desirant paix & repos & soulas de seureté. Si comme gisoit tout esbahy, il sortit derechef le venin tres-prochain qui le vouloit estrangler, & commença à parler & s'enuola fuyant vers la souveraine partie du nid, & recheut à val en telle maniere qu'il renuersa tous ses membres, & il s'efforça de monter & voler derechef, & tousiours re-descendoit, & ce fit plusieurs fois, & il conti-

nua, & en montant & deuallant tant qu'en la fin ne pouuoit plus monter, ains gisoit tout coy; & moy qui desirois la lumiere du Soleil & de la Lune, regardois souuent l'air & la montagne, & n'y voyois rien de ce que ie desirois, si que i'estois presque desesperé: non pourtant ie vy choses horribles & merueilleuses sans fin, lesquelles ie n'auois oncques veuës; car ie vys nuës & souuent muez en diuerses couleurs, & les nuées qui estoient premierement citrines comme couleur d'or resplandissante, estoient autrefois de couleur vermeille, & aucunes fois derechef citrines, & puis rouges, & puis vertes, bleuës ou perses, & aucunes fois noires, & en la parfin ie, comme desesperé & forcené, me leuay & montay sur la montagne, & ouury la montagne, maison & chambre, & allay autour du nid, tant coyement, subtilement, & paisiblement ouuray le nid, & trouuay comme pleut à Dieu, le Dragon, sa femme, & leurs fils, tous conioints & conuertis en semblance blanche, de laquelle chose i'eus tres-grand'ioye, & non creant de mort mourir, en iettay vne partie sur dix millions de partie d'air, & tantost apparust la Lune resplandissante sur moy de tres-belle splendeur; apres tout ce moy qui estoit moult ioyeux, & bien aise

G iij

regarday le serpent, lequel m'aydoit par
tres-grand ire, & estoit enflé, & plus fort &
plus grand, & l'ouy en la chambre profon-
dement persueuerer, pensant la fin attenduë, &
voir qu'il entédoit à faire: i'estouppay dere-
chef diligemment tous les pertuis & les en-
trees du nid de la chambre, de la maison, &
de la montagne, & m'en allay en ma maison,
en attendant en bonne esperance & en grand
delict, les aduentures lesquels i'auois long
temps desirées, & tres-bien matin l'un des
Samedis, c'est à sçauoir la vigile de Pasques
ie me leuay de mon lit, & ouuray la fene-
stre: cy vis le serpent du tout en la cauerne
mort, & estoit deuenue ainsi comme cendre,
Adonc ie montay hastiuement sur la monta-
gne par grand desir, & ouuray tous les per-
tuis & les huis, & la substance de l'enclos la-
quelle auoit esté premierement blanche,
trouuay transmuee & changée en sang tres-
vermeil, duquel i'ay ietté & espandu vn petit
en l'air, si comme deuant est dit, & mille mil-
liers de parties de l'air me demonstrent le
Soleil resplandissant: Adoncques ie rendis
graces & louanges à Iesus-Christ mon Crea-
teur, qui l'accomplissement de mes desirs
m'auoit octroyez d'auoir le secret de Nature
reposé & celé à plusieurs autres, & laissay

maison & montagne, & toutes les Indes, & m'en reuins en France mon pays, pour seruir le pere glorieux plein de iustice, & de misericorde, qui par sa grace nous meine tous à bonne fin, & donne vie perdurable *in secula seculorum. Amen. Deo gratias.*

Remarques sur l'œuvre Royale.

LA montagne, est le fourcy deuant dit: le deuant dit Liure est party en trois parties principales par vie de percherie, & dure iusques au cinquiesme. Apres tout ce aduint vne nuit, & là commence la seconde partie, en laquelle le vaillant Roy demonstra son songe, & dure iusques au troisieme: en la parfin ie passay par Inde la Majeur, & là commence la troisieme partie, en laquelle il declare son operation par vision du Dragon & sa femme preignante & grosse, & du serpent rouge leur pere, & dure iusques à la fin. En la premiere partie faict trois choses. Premièrement demonstre la bõne affection qu'il a enuers les enfans de Philosophie. Secondement, demonstre la grande difficulté de l'Art. Tiercement, demonstre la grande peine qu'il eut de faire corriger diuerles es-

critures, & de les mettre en pratique, & en la fin, les trouver vaines.

La seconde partie principale qui est moult obscure: il me semble qu'elle enseigne à naturellement cognoistre, tant les mineraux, que les metaux, par voye de Naturaliste, & nomme la matiere & les couleurs. En la troisieme partie principale, le Roy vertueux par tres. gratuite fixation declare quatre choses. Premièrement la matiere là où il dit qu'il passa par Inde la Majeur, c'est par le Mercure des Philosophes en l'œuvre Majeur, qui est de couleur Inde ou bleuë, s'il est bien fait; & là où il dit, que par la diuine inspiration il vid les rays du Soleil leuant, & de la Lune resplendissante, *quia in istis duobus*, selon les Philosophes, *sunt radij tingentes*, & la Majeure part des Philosophes s'accordent avec tres-clair Roy plein de grande Philosophie; & ce qui troubloit la veüe au Roy, c'est à sçauoir nubes & bruines, estoit la liqueur Inde, en quoy estoient dissoults: & toute chose liqueuse est humidité, cōme l'hyuer est vaporeux, si que le Soleil & la Lune qui estoient là, en liqueur faicte, ne pouuoient monstrier leurs rays iusques au beau temps, qui est quand la liqueur se desseiche: car lors se demonstroient les couleurs, ainsi qu'il met au;

texte; & c'est quant à la matiere. Secondement demōstre les instruments: car la montagne où entra le Dragon qui portoit la femme grosse, c'est le four qui s'appelle Athanor, & la pierre qu'il osta de la souveraine partie de la montagne est le couvercle dudit four, la maison du Dragon est la supérieure concavité dudit four, & la chambre du Dragon est le couvercle de deux pieces du verre, lequel verre est le nid où le Dragon vouloit attendre la natiuité de son fils, lequel estoit au ventre de sa femme la Dragonnesse: & ainsi le Roy s'accordant au dict des Philosophes, qui disent que Mercure qui est Dragō, *In triplici vase est coquendus in vitro secundo corpulo terreo. j. Camera. & domo. j. superiori, in tertio se transformat Athanorice que dicitur mons.* Et le serpent rouge qui se met en la caverne dessous est le feu, lequel les auoit engendrez & nourris, lequel se doit administrer en la caverne dessous la Platine de Mars, qui est le lieu où se faict le feu à nourrir les choses dedans l'Athanor. Tiercement, demonstre comment on doit ouurer de la matiere avec les instrumēts. Là où il dit, que le Dragon qui s'enuola en haut, quand il sentit le venin du serpent rouge, c'est le Soulphre qui se fixe, montant & descendant par la vertu du venin du ser-

pent rouge, c'est par la vertu du feu, par reiteration de mutations sur les pieds de son pere & de sa mere, qui sont substances fixes, & les couleurs le monstrent auant la blancheur, & quand est deuenu blanc, vne partietee sur mille mille d'air, c'est du Mercure qui est air, le conuertit en tres-fine Lune resplandissante; lors le serpent rouge sentant qu'ils sont meus, plein d'ire & fort enflez, iette plus fort venin, c'est force de feu continuuel, le faict tourner en sang vermeil. Quarrement enseigne le temps qui n'est pas long du premier de Ianuier iusques à Pasques qui sont trois mois, & audit temps enseigne le Liliateur & non plus, & me semble que le demeurant est clair, & assez ententible, ainsi qu'en cette troisieme partie recapitulant en brief aurez quatre choses, declaration de matiere, d'instrumens, d'operation, & le temps.

La montagne est le four d'Athanor avec tous ses instrumens & couuercles.

La maison est la partie superieure de l'Athanor.

La chambre est le couuéricle du verre.

Le nid est le vaisseau du verre où est le Dragon & sa femme.

*Le Dragon est le Soleil resolu en humidité,
& la Lune est la femme preignante du Soleil.*

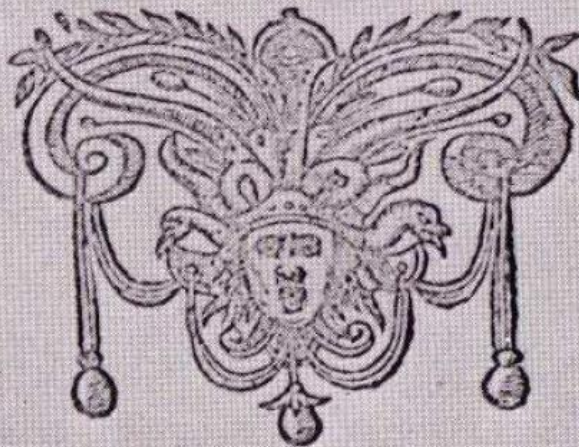
Le fils est le Soulfhre blanc & rouge.

*Le serpent rouge est le feu qui est leur pere,
qui est foible & fort selon la volonté de l'ar-
tiste.*

La caverne est son habitation.

*L'inde Orientale est l'argent-vif, qui est de
couleur d'Inde.*

FIN.



Introduction to the Reading of the Emerald Tablets of Thoth

- For Alchemists -

The source of alchemy and the Hermetic sciences, the Emerald Tablet's universal approach made it forbidden knowledge, condemned by patriarchal powers for thousands of years, from the Egyptian priesthood, to the medieval Church, to our modern politicians and religious leaders. To ensure the survival of such "dangerous" principles, which guide people to higher states of consciousness, the ancients concealed their knowledge in a succinct declaration that has become a time capsule of wisdom for future generations.



Also the best way to grasp the overall pattern referred to in rubric six is to envision all the precepts of the Emerald Tablet within one drawing or image. That was exactly what artist Matthieu Merian had in mind when he began a very

special engraving for inclusion in Daniel Mylius'Opus Medico-Chymicum, which was published in 1618. Merian titled his work Tabula Smaragdina, which is the Latin for "Emerald Tablet," and his goal was to incorporate all the truths contained in the tablet in one awe-inspiring vision.



The continent that was submerged in the Atlantic Ocean, according to the occult teaching and Plato. Atlantis was the home of a very outstanding Root Race, whom we call the Atlanteans.

Civilisation is the reaction of the human to the purpose of any particular world period. In each age or time, some idea is expressed in the current racial idealism. In Atlantean times, the idea that predominated was basically sensory religious idealism or mysticism, expressing itself in terms of "approach" to a felt but unseen deity, an expression of the way of feeling. There were also highly sensitive races, composed of nations and groups who laboured over the development of the feeling nature, consciously sometimes, but most unconsciously and subjective. Their attitude to each other, as individuals as well as nations, was primarily sensitive and emotional, a state of consciousness, most difficult for us to grasp, or even intuit, as for most of us the mind is beginning to function in this scientific age, away from any religious thoughts. And yet, their attitude to the archetypal deity or deities was equally sensitive, and their religious or philosophical activities were mystical and devotional, devoid of any mental understanding. The Atlanteans had no education system as we have or understand the term; The kings and priests intuited, and the masses simply

obeyed as every world religion has done, well-known in Vaticanism and Christianity as a whole, in fact all the Abrahamic Faiths, the three of them.

So we realise that the dimension of Atlantean Power is reaching beyond the known material world and connecting to the essence of life to discover the ultimate power of the conscious creator living authentically and intentionally in our world! True, when we connect to our higher self and guided by doing our own research and living responsibly, we are empowered and enlightened, as this the Emerald Tablets teach us.

The Emerald Tablet is an ancient artefact that reveals a profound spiritual technology, which has survived to this day despite centuries of effort to suppress it. Encoded within the tablet's mysterious wording is a powerful formula that works in very specific and comprehensible steps on all levels of reality at once -- the physical, the mental, and the spiritual -- and shows us how to achieve personal transformation and even accelerate the evolution of our species.

The physical Emerald Tablet was described as a rectangular object of exquisite workmanship, with its sacred message written in bas-relief or carved out, using an alphabet similar to Phoenician. Supposedly this tablet is made of emerald, a gem cherished by the ancients. But since large quality emeralds from the old world (if it was from the old world or from earth even) probably never existed and since there is confusion over what was, and what was called an emerald in the old world, it was perhaps more likely another green crystal, jasper or jade. It may have been simply green coloured glass.

Most consider the writings on the Emerald Tablet to be one of the earliest of all extant Western alchemical works, originating from pre-Greek sources. In mystical circles it is still popular with modern-day alchemists. The writings are considered to belong to the Hermetic Tradition, a non-Christian branch of Hellenistic Gnosticism. The Arabs called alchemy the Hermetic art. There were generally two types of Hermetic writings, philosophical and alchemical/magical. Like many texts from this era, most of these texts (*the Corpus Hermeticum*) were lost somewhere, sometime in history and nobody really knows how many there were.

Whatever culture is the approximation of two ways “feeling and mind”; of two worlds, sensitivity and thought; and of the attitudes, relational in nature, which will enable a human to live as intelligent, subjective being in a tangible physical world. The human of culture relates the world of meaning to the world of appearances and regards them in his mind as constituting one world with two aspects. He moves with equal freedom in both worlds, and with simultaneity as far as his consciousness or his sense of awareness is concerned. Even in Atlantean times there were those who understood the significance of culture as

an outgrowth of civilization. The masses must be civilised as a step towards giving them that particular culture which will make of them true and significant human beings.

The history of the tablets translated in the following pages is strange and beyond the belief of modern scientists. Their antiquity is stupendous, dating back some 36,000 years B.C. The writer is Thoth, an Atlantean Priest-King, who founded a colony in ancient Egypt after the sinking of the mother country. He was the builder of the Great Pyramid of Giza, erroneously attributed to Cheops. In it he incorporated his knowledge of the ancient wisdom and also securely secreted records and instruments of ancient Atlantis.

For some 16,000 years, he ruled the ancient race of Egypt, from approximately 50,000 B.C. to 36,000 B.C. At that time, the ancient barbarous race among which he and his followers had settled had been raised to a high degree of civilization. Thoth was an immortal, that is, he had conquered death, passing only when he willed and even then not through death. His vast wisdom made him ruler over the various Atlantean colonies, including the ones in South and Central America.

When the time came for him to leave Egypt, he erected the Great Pyramid over the entrance to the Great Halls of Amenti, placed in it his records, and appointed guards for his secrets from among the highest of his people. In later times, the descendants of these guards became the pyramid priests, by which Thoth was deified as the God of Wisdom, The Recorder, by those in the age of darkness which followed his passing. In legend, the halls of Amenti became the underworld, the Halls of the Gods, where the soul passed after death for judgment.

Guard ye the entrance to the *Halls of Amenti*. Guard ye the secrets I have hidden among ye. Let not the wisdom be cast to barbarians. Secret shall thou keep it for those who seek *Light*. Now depart I. Receive thou my blessing. Take thou my way and follow the Light.

During later ages, the ego of Thoth passed into the bodies of men in the manner described in the tablets. As such, he incarnated three times, in his last being known as Hermes, the thrice-born. In this incarnation, he left the writings known to modern occultists as the Emerald Tablets, a later and far lesser exposition of the ancient mysteries.

The tablets translated in this work are ten which were left in the Great Pyramid in the custody of the pyramid priests. The ten are divided into thirteen parts for the sake of convenience. The last two are so great and far-reaching in their import that at present it is forbidden to release them to the world at large.

However, in those contained herein are secrets which will prove of inestimable value to the serious student. They should be read, not once, but a hundred times for only thus can the true meaning be revealed. A casual reading will give glimpses of beauty, but more intensive study will open avenues of wisdom to the seeker.

But now a word as to how these mighty secrets came to be revealed to modern man after being hidden so long.

Some thirteen hundred years B.C., Egypt, the ancient Khem, was in turmoil and many delegations of priests were sent to other parts of the world. Among these were some of the pyramid priests who carried with them the Emerald Tablets as a talisman by which they could exercise authority over the less advanced priestcraft of races descended from other Atlantean colonies. The tablets were understood from legend to give the bearer authority from Thoth.

The particular group of priests bearing the tablets emigrated to South America where they found a flourishing race, the Mayas who remembered much of the ancient wisdom. Among these, the priests settled and remained. In the tenth century, the Mayas had thoroughly settled the Yucatan, and the tablets were placed beneath the altar of one of the great temples of the Sun God. After the conquest of the Mayas by the Spaniards, the cities were abandoned and the treasures of the temples forgotten.

It should be understood that the Great Pyramid of Egypt has been and still is a temple of initiation into the mysteries. Jesus, Solomon, Apollonius and others were initiated there. The writer (who has a connection with the Great White Lodge which also works through the pyramid priesthood) was instructed to recover and return to the Great Pyramid the ancient tablets. This, after adventures which need not be detailed here, was accomplished. Before returning them, he was given permission to translate and retain a copy of the wisdom engraved on the tablets. This was done in 1925 and only now has permission been given for part to be published. It is expected that many will scoff. Yet the true student will read between the lines and gain wisdom. If the light is in you, the light which is engraved in these tablets will respond.

Now, a word as to the material aspect of the Emerald Tablets.

They consist of twelve tablets of emerald green, formed from a substance created through alchemical transmutation. They are imperishable, resistant to all elements and substances. In effect, the atomic and cellular structure is fixed, no change ever taking place. In this respect, they violate the material law of ionization. Upon them are engraved characters in the ancient Atlantean language: characters which respond to attuned thought waves, releasing the

associated mental vibration in the mind of the reader. The tablets are fastened together with hoops of golden-coloured alloy suspended from a rod of the same material. So much for the material appearance. The wisdom contained therein is the foundation of the ancient mysteries. And for the one who reads with open eyes and mind, his wisdom shall be increased a hundred-fold.

Finally, legends have placed the tablet in various locations, for example, in the Ark of the Covenant, found in Sri Lanka, hidden in the Great Pyramid by Alexander the Great and found and hidden in other caves in the middle east. But what do we know exactly of the text? The portions or versions that survive today have been translated from Arabic, Latin, Chaldean, and Phoenician, by notable figures such as Isaac Newton and Madame Blavatsky. It recounts succinctly the central points of alchemy – that we can access the ultimate truths of our existence from understanding the vital and mysterious relationship between earthly and heavenly things.

These presumptions from where these tablets come from is not important; What is important, a human being has perforce to be a person, capable of living in the world of external realities, and at the same time capable of recognizing himself as living in an inner world as a mind and the “Higher Self” (soul). He then expresses an inner subjective life of such potency that it controls and dominates the physical plane life, motivating it and giving it true direction. Education is the task of the outstanding thinkers of any race and the responsibility of all governments, one however that is seldom recognised.

Spiritual Alchemy

Spiritual Alchemy, the secret art of the land of Khem, is one of the two oldest sciences known to the world. The other is astrology. The beginnings of both extend back into the obscurity of prehistoric times. According to the earliest records extant, alchemy and astrology were considered as divinely revealed to man so that by their aid he might regain his lost estate. According to old legends preserved by the Rabbins, the angel at the gate of Eden instructed Adam in the mysteries of Qabbalah and of alchemy, promising that when the human race had thoroughly mastered the secret wisdom concealed within these inspired arts, the curse of the forbidden fruit would be removed and man might again enter into the Garden of the Lord. As man took upon himself "coats of skins" (physical bodies) at the time of his fall, so these sacred sciences were brought by him into the lower worlds incarnated in dense vehicles, through which their spiritual transcendental natures could no longer manifest themselves. Therefore they were considered as being dead or lost.

The earthly body of alchemy is chemistry, for chemists do not realise that half of *The Book of Torah* (first five books of the Bible) is forever concealed behind the veil of Isis (see the *Tarot*), and that so long as they study only material elements they can at best discover but half of the mystery. Astrology has crystallised into astronomy, whose votaries ridicule the dreams of ancient seers and sages, deriding their symbols as meaningless products of superstition. Nevertheless, the intelligentsia of the modern world can never pass behind the veil which divides the seen from the unseen except in the way appointed-- *the Mysteries*.

What is *life*? What is *intelligence*? What is *force*? These are the problems to the solution of which the ancients consecrated their temples of learning. Who shall say that they did not answer those questions? Who would recognize the answers if given? Is it possible that under the symbols of alchemy and astrology lies concealed a wisdom so abstruse that the mind of this race is not qualified to conceive its principles?

Alchemy is the science of multiplication and is based upon the natural phenomenon of growth. "Nothing from nothing comes," is an extremely ancient adage. Alchemy is not the process of making something from nothing; it is the process of increasing and improving that which already exists. If a philosopher were to state that a living man could be made from a stone, the unenlightened would probably exclaim, "Impossible!" Thus would they reveal their ignorance, for to the wise it is known that in every stone is the seed of man. A philosopher might declare that a universe could be made out of a man, but the foolish would regard this as an impossibility, not realizing that a man is a seed from which a universe may be brought forth.

Alchemy

Alchemy is divided in fourteen parts the processes or states through which the alchemical substances pass from the time they are first placed in the test tube or other until ready as medicine for plants, minerals, or men:

1. *Solution*, the act of passing from a gaseous or solid condition, into one of liquidity.
2. *Filtration*, the mechanical separation of a liquid from the undissolved particles suspended in it.
3. *Evaporation*, the changing or converting from a liquid or solid state into a vaporous state with the aid of heat.

4. *Distillation*, an operation by which a volatile liquid may be separated from substances which it holds in solution.
5. *Separation*, the operation of disuniting or decomposing substances.
6. *Rectification*, the process of refining or purifying any substance by repeated distillation.
7. *Calcination*, the conversion into a powder or calx by the action of heat; expulsion of the volatile substance from a matter.
8. *Commixtion*, the blending of different ingredients into new compounds or mass.
9. *Purification (through putrefaction)*, disintegration by spontaneous decomposition; decay by artificial means.
10. *Inhibition*, the process of holding back or restraining.
11. *Fermentation*, the conversion of organic substances into new compounds in the presence of a ferment.
12. *Fixation*, the act or process of ceasing to be a fluid and becoming firm; state of being fixed.
13. *Multiplication*, the act or process of multiplying or increasing in number, the state of being multiplied.
14. *Projection*, the process of turning the base Metals into gold.

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The Emerald Tablets of Thoth

Translated by Dr. Doreal



"The Great Masters of Wisdom have the mighty purpose and plan of guiding man into the perfect Light of Truth. For the carrying out of this purpose, they have appointed certain ones to open the Pathway to the Light of higher spiritual Truth. One of these, so appointed, is Dr. Doreal, who, under the direction of the Elder Brothers (*not* O.S.F.A.RC) found the Brotherhood of the White Temple as a channel through which knowledge of the Divine Path of Light would be given to the world."

Preface

The history of the tablets translated in the following pages is strange and beyond the belief of modern scientists. Their antiquity is stupendous, dating back some 36,000 years B.C. The writer is Thoth, an Atlantean Priest-King, who founded a colony in ancient Egypt after the sinking of the mother country.

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The wisdom contained therein is the foundation of the ancient mysteries. And for the one who reads with open eyes and mind, his wisdom shall be increased a hundred-fold.

Read. Believe or not, but read. And the vibration found therein will awaken a response in your soul.

In the following pages, I will reveal some of the mysteries which as yet have only been touched upon lightly either by myself or other teachers or students of truth.

Man's search for understanding of the laws which regulate his life has been unending, yet always just beyond the veil which shields the higher planes from material man's vision the truth has existed, ready to be assimilated by those who enlarge their vision by turning inward, not outward, in their search.

In the silence of material senses lies the key to the unveiling of wisdom. He who talks does not know; he who knows does not talk.

The highest knowledge is unutterable, for it exists as an entity in lanes which transcend all material words or symbols.

All symbols are but keys to doors leading to truths, and many times the door is not opened because the key seems so great that the things which are beyond it are not visible.

If we can understand that all keys, all material symbols are manifestations, are but extensions of a great law and truth, we will begin to develop the vision which will enable us to penetrate beyond the veil.

All things in all universes move according to law, and the law which regulates the movement of the planets is no more immutable than the law which regulates the material expressions of man.

One of the greatest of all Cosmic Laws is that which is responsible for the formation of man as a material being.

The great aim of the mystery schools of all ages has been to reveal the workings of the Law which connect man the material and man the spiritual.

The connecting link between the material man and the spiritual man is the intellectual man, for the mind partakes of both the material and immaterial qualities.

The aspirant for higher knowledge must develop the intellectual side of his nature and so strengthen his will that is able to concentrate all powers of his being on and in the plane he desires.

The great search for light, life and love only begins on the material plane. Carried to its ultimate, its final goal is complete oneness with the universal consciousness. The foundation in the material is the first step; then comes the higher goal of spiritual attainment.

In the following pages, I will give an interpretation of the Emerald Tablets and their secret, hidden and esoteric meanings.

Concealed in the words of Thoth are many meanings that do not appear on the surface.

Light of knowledge brought to bear upon the Tablets will open many new fields for thought.

"Read and be wise" but only if the light of your own consciousness awakens the deep-seated understanding which is an inherent quality of the soul.

Tablet I: The History of Thoth, the Atlantean

I, THOTH, the Atlantean, master of mysteries,
keeper of records, mighty king, magician,
living from generation to generation,
being about to pass into the halls of Amenti,
set down for the guidance of
those that are to come after,
these records of the mighty wisdom of Great Atlantis.

In the great city of KEOR on the island of UNDAL,
in a time far past, I began this incarnation.
Not as the little men of the present age did
the mighty ones of Atlantis live and die,
but rather from aeon to aeon did they renew
their life in the Halls of Amenti where the river of life
flows eternally onward.

A hundred times ten
have I descended the dark way that led into light,
and as many times have I ascended from the
darkness into the light my strength and power renewed.

Now for a time I descend,
and the men of KHEM (Khem is alchemy in ancient Egypt)
shall know me no more.

But in a time yet unborn will I rise again,
mighty and potent, requiring an accounting
of those left behind me.

Then beware, O men of KHEM,
if ye have falsely betrayed my teaching,
for I shall cast ye down from your high estate
into the darkness of the caves from whence ye came.

Betray not my secrets
to the men of the North
or the men of the South
lest my curse fall upon ye.

Remember and heed my words,
for surely will I return again
and require of thee that which ye guard.
Aye, even from beyond time and
from beyond death will I return,
rewarding or punishing
as ye have requited your trust.

Great were my people in the ancient days,
great beyond the conception of the
little people now around me;
knowing the wisdom of old,
seeking far within the heart of infinity
knowledge that belonged to Earth's youth.

Wise were we with the wisdom
of the Children of Light who dwelt among us.
Strong were we with the power drawn
from the eternal fire.

And of all these, greatest among the
children of men was my father, THOTME,
keeper of the great temple,
link between the Children of Light

who dwelt within the temple and the
races of men who inhabited the ten islands.

Mouthpiece, after the Three,
of the Dweller of UNAL,
speaking to the Kings
with the voice that must be obeyed.

Grew I there from a child into manhood,
being taught by my father the elder mysteries,
until in time there grew within the fire of wisdom,
until it burst into a consuming flame.

Naught desired I but the attainment of wisdom.
Until on a great day the command came from the
Dweller of the Temple that I be brought before him.
Few there were among the children of men
who had looked upon that mighty face and lived,
for not as the sons of men are the
Children of Light when they are not incarnate
in a physical body.

Chosen was I from the sons of men,
taught by the Dweller so that his
purposes might be fulfilled,
purposes yet unborn in the womb of time.

Long ages I dwelt in the Temple,
learning ever and yet ever more wisdom,
until I, too, approached the light emitted
from the great fire.

Taught me he, the path to Amenti,
the underworld where the great king sits
upon his throne of might.

Deep I bowed in homage before the Lords of Life
and the Lords of Death,
receiving as my gift the Key of Life.

Free was I of the Halls of Amenti,
bound not by death to the circle of life.

Far to the stars I journeyed until
space and time became as naught.

Then having drunk deep of the cup of wisdom,
I looked into the hearts of men and there found I
greater mysteries and was glad.
For only in the Search for Truth could my Soul
be stilled and the flame within be quenched.

Down through the ages I lived,
seeing those around me taste of the cup
of death and return again in the light of life.

Gradually from the Kingdoms of Atlantis passed waves
of consciousness that had been one with me,
only to be replaced by spawn of a lower star.

In obedience to the law,
the word of the Master grew into flower.
Downward into the darkness turned the
thoughts of the Atlanteans,
Until at last in this wrath arose from his AGWANTI,
the Dweller, (this word has no English equivalent;
it means a state of detachment)
speaking The Word, calling the power.

Deep in Earth's heart, the sons of Amenti heard,
and hearing, directing the changing of the flower of fire
that burns eternally, changing and shifting, using the LOGOS,
until that great fire changed its direction.

Over the world then broke the great waters,
drowning and sinking,
changing Earth's balance
until only the Temple of Light was left
standing on the great mountain on UNDAL
still rising out of the water;
some there were who were living,
saved from the rush of the fountains.

Called to me then the Master, saying:
Gather ye together my people.
Take them by the arts ye have learned of far across the waters,

*until ye reach the land of the hairy barbarians,
dwelling in caves of the desert.
Follow there the plan that ye know of.*

Gathered I then my people and
entered the great ship of the Master.
Upward we rose into the morning.
Dark beneath us lay the Temple.
Suddenly over it rose the waters.
Vanished from Earth,
until the time appointed,
was the great Temple.

Fast we fled toward the sun of the morning,
until beneath us lay the land of the children of KHEM.
Raging, they came with cudgels and spears,
lifted in anger seeking to slay and utterly destroy the Sons of Atlantis.

Then raised I my staff and directed a ray of vibration,
striking them still in their tracks as fragments
of stone of the mountain.

Then spoke I to them in words calm and peaceful,
telling them of the might of Atlantis,
saying we were children of the Sun and its messengers.
Cowed I them by my display of magic-science,
until at my feet they groveled, when I released them.

Long dwelt we in the land of KHEM,
long and yet long again.
Until obeying the commands of the Master,
who while sleeping yet lives eternally,
I sent from me the Sons of Atlantis,
sent them in many directions,
that from the womb of time wisdom
might rise again in her children.

Long time dwelt I in the land of KHEM,
doing great works by the wisdom within me.
Upward grew into the light of knowledge
the children of KHEM,
watered by the rains of my wisdom.

Blasted I then a path to Amenti so
that I might retain my powers,
living from age to age a Sun of Atlantis,
keeping the wisdom, preserving the records.

Great grew the sons of KHEM,
conquering the people around them,
growing slowly upwards in Soul force.

Now for a time I go from among them into
the dark halls of Amenti,
deep in the halls of the Earth,
before the Lords of the powers,
face to face once again with the Dweller.

Raised I high over the entrance, a doorway, a gateway
leading down to Amenti.

Few there would be with courage to dare it,
few pass the portal to dark Amenti.
Raised over the passage, I, a mighty pyramid,
using the power that overcomes Earth force (gravity).
Deep and yet deeper place I a force-house or chamber;
from it carved I a circular passage
reaching almost to the great summit.

There in the apex, set I the crystal,
sending the ray into the "Time-Space,"
drawing the force from out of the ether,
concentrating upon the gateway to Amenti.

Other chambers I built and left vacant to all seeming,
yet hidden within them are the keys to Amenti.
He who in courage would dare the dark realms,
let him be purified first by long fasting.

Lie in the sarcophagus of stone in my chamber.
Then reveal I to him the great mysteries.
Soon shall he follow to where I shall meet him,
even in the darkness of Earth shall I meet him, I,
Thoth, Lord of Wisdom, meet him and hold him
and dwell with him always.

Builded I the Great Pyramid,
patterned after the pyramid of Earth force,
burning eternally so that it, too,
might remain through the ages.

In it, I builded my knowledge of "Magic-Science"
so that I might be here when again I return from Amenti,
Aye, while I sleep in the Halls of Amenti,
my Soul roaming free will incarnate,
dwell among men in this form or another. (Hermes, thrice-born.)

Emissary on Earth am I of the Dweller,
fulfilling his commands so many might be lifted.
Now return I to the halls of Amenti,
leaving behind me some of my wisdom.
Preserve ye and keep ye the command of the Dweller:
Lift ever upwards your eyes toward the light.

Surely in time, ye are one with the Master,
surely by right ye are one with the Master,
surely by right yet are one with the ALL.

Now, I depart from ye.
Know my commandments,
keep them and be them,
and I will be with you,
helping and guiding you into the Light.

Now before me opens the portal.
Go I down in the darkness of night.

Tablet II: The Halls of Amendi

Deep in Earth's heart lie the Halls of Amenti,
far 'neath the islands of sunken Atlantis,
Halls of the Dead and halls of the living,
bathed in the fire of the infinite ALL.

Far in a past time, lost in the space time,
the Children of Light looked down on the world.
Seeing the children of men in their bondage,
bound by the force that came from beyond.
Knew they that only by freedom from bondage
could man ever rise from the Earth to the Sun.

Down they descended and created bodies,
taking the semblance of men as their own.
The Masters of everything said after their forming:

"We are they who were formed from the space-dust,
partaking of life from the infinite ALL;
living in the world as children of men,
like and yet unlike the children of men."

Then for a dwelling place, far 'neath the earth crust,
blasted great spaces they by their power,
spaces apart from the children of men.
Surrounded them by forces and power,
shielded from harm they the Halls of the Dead.

Side by side then, placed they other spaces,
filled them with Life and with Light from above.
Builded they then the Halls of Amenti,
that they might dwell eternally there,
living with life to eternity's end.

Thirty and two were there of the children,
sons of Lights who had come among men,
seeking to free from the bondage of darkness
those who were bound by the force from beyond.

Deep in the Halls of Life grew a flower, flaming,
expanding, driving backward the night.

Placed in the center, a ray of great potency, Life
giving, Light giving, filling with power all who came near it.
Placed they around it thrones, two and thirty,
places for each of the Children of Light,
placed so that they were bathed in the radiance,
filled with the Life from the eternal Light.

There time after time placed they their first created bodies
so that they might be filled with the Spirit of Life.
One hundred years out of each thousand must the
Life-giving Light flame forth on their bodies.
Quickening, awakening the Spirit of Life.

There in the circle from aeon to aeon,
sit the Great Masters,
living a life not known among men.
There in the Halls of Life they lie sleeping;
free flows their Soul through the bodies of men.

Time after time, while their bodies lie sleeping,
incarnate they in the bodies of men.
Teaching and guiding onward and upward,
out of the darkness into the light.

There in the Hall of Life, filled with their wisdom,
known not to the races of man, living forever 'neath the cold
fire of life, sit the Children of Light.
Times there are when they awaken,
come from the depths to be lights among men,
infinite they among finite men.

He who by progress has grown from the darkness,
lifted himself from the night into light,
free is he made of the Halls of Amenti,
free of the Flower of Light and of Life.
Guided he then, by wisdom and knowledge,
passes from men, to the Master of Life.

There he may dwell as one with the Masters,
free from the bonds of the darkness of night.
Seated within the flower of radiance sit seven
Lords from the Space-Times above us,

helping and guiding through infinite Wisdom,
the pathway through time of the children of men.

Mighty and strange, they,
veiled with their power,
silent, all-knowing,
drawing the Life force,
different yet one with the
children of men.
Aye, different, and yet One
with the Children of Light.

Custodians and watchers of the force of man's bondage,
ready to loose when the light has been reached.
First and most mighty,
sits the Veiled Presence, Lord of Lords,
the infinite Nine,
over the other from each
the Lords of the Cycles;

Three, Four, Five, and Six, Seven, Eight,
each with his mission, each with his powers,
guiding, directing the destiny of man.
There sit they, mighty and potent,
free of all time and space.

Not of this world they,
yet akin to it,
Elder Brothers they,
of the children of men.
Judging and weighing,
they with their wisdom,
watching the progress
of Light among men.

There before them was I led by the Dweller,
watched him blend with ONE from above.

Then from HE came forth a voice saying:
"Great art thou, Thoth, among children of men.
Free henceforth of the Halls of Amenti,
Master of Life among children of men.

Taste not of death except as thou wilt it,
drink thou of Life to Eternity's end,
Henceforth forever is Life,
thine for the taking.
Henceforth is Death at the call of thy hand.

Dwell here or leave here when thou desireth,
free is Amenti to the son of man.
Take thou up Life in what form thou desireth,
Child of the Light that has grown among men.
Choose thou thy work, for all should must labor,
never be free from the pathway of Light.

One step thou has gained on the long pathway upward,
infinite now is the mountain of Light.
Each step thou taketh but heightens the mountain;
all of thy progress but lengthens the goal.

Approach ye ever the infinite Wisdom,
ever before thee recedes the goal.
Free are ye made now of the Halls of Amenti
to walk hand in hand with the Lords of the world,
one in one purpose, working together,
bring of Light to the children of men."

Then from his throne came one of the Masters,
taking my hand and leading me onward,
through all the Halls of the deep hidden land.
Led he me through the Halls of Amenti,
showing the mysteries that are known not to man.

Through the dark passage, downward he led me,
into the Hall where site the dark Death.
Vast as space lay the great Hall before me,
walled by darkness but yet filled with Light.

Before me arose a great throne of darkness,
veiled on it sat a figure of night.
Darker than darkness sat the great figure,
dark with a darkness not of the night.
Before it then paused the Master, speaking

The Word that brings about Life, saying;
"Oh, master of darkness,
guide of the way from Life unto Life,
before thee I bring a Sun of the morning.
Touch him not ever with the power of night.
Call not his flame to the darkness of night.
Know him, and see him,
one of our brothers,
lifted from darkness into the Light.
Release thou his flame from its bondage,
free let it flame through the darkness of night."

Raised then the hand of the figure,
forth came a flame that grew clear and bright.
Rolled back swiftly the curtain of darkness,
unveiled the Hall from the darkness of night.

Then grew in the great space before me,
flame after flame, from the veil of the night.
Uncounted millions leaped they before me,
some flaming forth as flowers of fire.

Others there were that shed a dim radiance,
flowing but faintly from out of the night.

Some there were that faded swiftly;
others that grew from a small spark of light.
Each surrounded by its dim veil of darkness,
yet flaming with light that could never be quenched.
Coming and going like fireflies in springtime,
filled they with space with Light and with Life.

Then spoke a voice, mighty and solemn, saying:
"These are lights that are souls among men,
growing and fading, existing forever,
changing yet living, through death into life.
When they have bloomed into flower,
reached the zenith of growth in their life,
swiftly then send I my veil of darkness,
shrouding and changing to new forms of life.

Steadily upward throughout the ages, growing,
expanding into yet another flame,
lighting the darkness with yet greater power,
quenched yet unquenched by the veil of the night.

So grows the soul of man ever upward,
quenched yet unquenched by the darkness of night.

I, Death, come, and yet I remain not,
for life eternal exists in the ALL;
only an obstacle, I in the pathway,
quick to be conquered by the infinite light.

Awaken, O flame that burns ever inward,
flame forth and conquer the veil of the night."

Then in the midst of the flames
in the darkness grew there one that
drove forth the night, flaming, expanding,
ever brighter, until at last was nothing but Light.

Then spoke my guide, the voice of the master:
*See your own soul as it grows in the light,
free now forever from the Lord of the night.*

Forward he led me through many great spaces
filled with the mysteries of the Children of Light;
mysteries that man may never yet know of until
he, too, is a Sun of the Light.

Backward then HE led me into the Light
of the hall of the Light.
Knelt I then before the great Masters,
Lords of ALL from the cycles above.

Spoke HE then with words of great power saying:

*Thou hast been made free of the Halls of Amenti.
Choose thou thy work among the children of men.*

Then spoke I:
*O, great master,
let me be a teacher of men,*

*leading then onward and upward until they,
too, are lights among men;
freed from the veil of the night that surrounds them,
flaming with light that shall shine among men.*

Spoke to me then the voice:
*Go, as yet will. So be it decreed.
Master are ye of your destiny,
free to take or reject at will.
Take ye the power, take ye the wisdom.
Shine as a light among the children of men.*

Upward then, led me the Dweller.
Dwelt I again among children of men,
teaching and showing some of my wisdom;
Sun of the Light, a fire among men.

Now again I tread the path downward,
seeking the light in the darkness of night.
Hold ye and keep ye, preserve my record,
guide shall it be to the children of men.

Tablet III: The Key to Wisdom

I, Thoth, the Atlantean,
give of my wisdom,
give of my knowledge,
give of my power.
Freely I give to the children of men.
Give that they, too, might have wisdom
to shine through the world from the veil of the night.

Wisdom is power and power is wisdom,
one with each other, perfecting the whole.

Be thou not proud, O man, in thy wisdom.
Discourse with the ignorant as well as the wise.
If one comes to thee full of knowledge,
listen and heed, for wisdom is all.

Keep thou not silent when evil is spoken for Truth
like the sunlight shines above all.
He who over-steppeth the Law shall be punished,
for only through Law comes the freedom of men.
Cause thou not fear for fear is a bondage,
a fetter that binds the darkness to men.

Follow thine heart during thy lifetime.
Do thou more than is commanded of thee.
When thou hast gained riches,
follow thou thine heart,
for all these are of no avail if
thine heart be weary.
Diminish thou not the time of
following thine heart.
It is abhorred of the soul.

They that are guided go not astray,
but they that are lost cannot find a straight path.
If thou go among men, make for thyself,
Love, the beginning and end of the heart.

If one cometh unto thee for council,
let him speak freely,

that the thing for which he hath
come to thee may be done.
If he hesitates to open his heart to thee,
it is because thou, the judge, doeth the wrong.

Repeat thou not extravagant speech,
neither listen thou to it,
for it is the utterance of one
not in equilibrium.
Speak thou not of it,
so that he before thee may know wisdom.

Silence is of great profit.
An abundance of speech profiteth nothing.
Exalt not thine heart above the children of men,
lest it be brought lower than the dust.

If thou be great among men,
be honoured for knowledge and gentleness.
If thou seeketh to know the nature of a friend,
ask not his companion,
but pass a time alone with him.
Debate with him,
testing his heart by his words and his bearing.

That which goeth into the store-house must come forth,
and the things that are thine must be shared with a friend.

Knowledge is regarded by the fool as ignorance,
and the things that are profitable are to him hurtful.
He liveth in death.
It is therefore his food.

The wise man lets his heart overflow
but keeps silent his mouth.
O man, list to the voice of wisdom;
list to the voice of light.

Mysteries there are in the Cosmos
that unveiled fill the world with their light.
Let he who would be free from the bonds of darkness
first divine the material from the immaterial,
the fire from the earth;

for know ye that as earth descends to earth,
so also fire ascends unto
fire and becomes one with fire.
He who knows the fire that is within
himself shall ascend unto the eternal fire
and dwell in it eternally.

Fire, the inner fire,
is the most potent of all force,
for it overcometh all things and
penetrates to all things of the Earth.
Man supports himself only on that which resists.
So Earth must resist man else he existeth not.

All eyes do not see with the same vision,
for to one an object appears of
one form and color
and to a different eye of another.
So also the infinite fire,
changing from color to color,
is never the same from day to day.

Thus, speak I, THOTH, of my wisdom,
for a man is a fire burning bright
through the night;
never is quenched in the veil of the darkness,
never is quenched by the veil of the night.

Into men's hearts, I looked by my wisdom,
found them not free from the bondage of strife.
Free from the toils, thy fire, O my brother,
lest it be buried in the shadow of night!

Hark ye, O man, and list to this wisdom:
where do name and form cease?
Only in consciousness, invisible,
an infinite force of radiance bright.
The forms that ye create by brightening
they vision are truly effects that follow thy cause.

Man is a star bound to a body,
until in the end,

he is freed through his strife.
Only by struggle and toiling thy
utmost shall the star within thee
bloom out in new life.
He who knows the commencement of all things,
free is his star from the realm of night.

Remember, O man, that all which exists
is only another form of that which exists not.
Everything that has being is passing into yet other
being and thou thyself are not an exception.

Consider the Law, for all is Law.
Seek not that which is not of the Law,
for such exists only in the illusions of the senses.
Wisdom cometh to all her children
even as they cometh unto wisdom.

All through the ages,
the light has been hidden.
Awake, O man, and be wise.

Deep in the mysteries of life have I traveled,
seeking and searching for that which is hidden.

List ye, O man, and be wise.
Far 'neath the earth crust,
in the Halls of Amenti,
mysteries I saw that are hidden from men.

Oft have I journeyed the deep hidden passage,
looked on the Light that is Life among men.
There 'neath the flowers of Life ever living,
searched I the hearts and the secrets of men.
Found I that man is but living in darkness,
light of the great fire is hidden within.

Before the Lords of hidden Amenti
learned I the wisdom I give unto men.

Masters are they of the great Secret Wisdom,
brought from the future of infinity's end.
Seven are they, the Lords of Amenti,

overlords they of the Children of Morning,
Suns of the Cycles, Masters of Wisdom.

Formed are not they as the children of men?
THREE, FOUR, FIVE AND SIX, SEVEN,
EIGHT, NINE are the titles of the Masters of men.

Far from the future, formless yet forming,
came they as teachers for the children of men.
Live they forever, yet not of the living,
bound not to life and yet free from death.

Rule they forever with infinite wisdom,
bound yet not bound to the dark Halls of Death.
Life they have in them, yet life that is not life,
free from all are the Lords of the ALL.

Forth from them came forth the Logos,
instruments they of the power o'er all.
Vast is their countenance,
yet hidden in smallness,
formed by a forming, known yet unknown.

THREE holds the key of all hidden magic,
creator he of the halls of the Dead;
sending forth power, shrouding with darkness,
binding the souls of the children of men;
sending the darkness, binding the soul force;
director of negative to the children of men.

FOUR is he who looses the power.
Lord, he, of Life to the children of men.
Light is his body, flame is his countenance;
freer of souls to the children of men.

FIVE is the master, the Lord of all magic -
Key to The Word that resounds among men.

SIX is the Lord of Light, the hidden pathway,
path of the souls of the children of men.

SEVEN is he who is Lord of the vastness,
master of Space and the key of the Times.

EIGHT is he who orders the progress;
weighs and balances the journey of men.

NINE is the father, vast he of countenance,
forming and changing from out of the formless.

Meditate on the symbols I give thee.
Keys are they, though hidden from men.

Reach ever upward, O Soul of the morning.
Turn thy thoughts upward to Light and to Life.
Find in the keys of the numbers I bring thee,
light on the pathway from life unto life.

Seek ye with wisdom.
Turn thy thoughts inward.
Close not thy mind to the flower of Light.

Place in thy body a thought-formed picture.
Think of the numbers that lead thee to Life.

Clear is the pathway to he who has wisdom.
Open the door to the Kingdom of Light.

Pour forth thy flame as a Sun of the morning.
Shut out the darkness and live in the day.

Take thee, O man! As part of thy being,
the Seven who are but are not as they seem.
Opened, O man! Have I my wisdom.
Follow the path in the way I have led.

Masters of Wisdom,
SUN of the MORNING LIGHT and LIFE
to the children of men.

Tablet IV: The Space Born

List ye, O man, to the voice of wisdom,
list to the voice of THOTH, the Atlantean.

Freely I give to thee of my wisdom,
gathered from the time and space of this cycle;
master of mysteries, SUN of the morning,
living forever, a child of the LIGHT,
shining with brightness, star of the morning,

THOTH the teacher of men, is of ALL.
Long time ago, I in my childhood,
lay 'neath the stars on long-buried ATLANTIS,
dreaming of mysteries far above men.

Then in my heart grew there a great longing to
conquer the pathway that led to the stars.
Year after year, I sought after wisdom,
seeking new knowledge, following the way,
until at last my SOUL, in great travail,
broke from its bondage and bounded away.

Free was I from the bondage of earth-men.
Free from the body, I flashed through the night.
Unlocked at last for me was the star-space.
Free was I from the bondage of night.
Now to the end of space sought I wisdom,
far beyond knowledge of finite man.

Far into space, my SOUL traveled freely
into infinity's circle of light.
Strange, beyond knowledge, were some of the planets,
great and gigantic, beyond dreams of men.

Yet found I Law, in all of its beauty, working
through and among them as here among men.

Flashed forth my soul through infinity's beauty,
far through space
I flew with my thoughts.

Rested I there on a planet of beauty.
Strains of harmony filled all the air.

Shapes there were, moving in Order,
great and majestic as stars in the night;
mounting in harmony, ordered equilibrium,
symbols of the Cosmic, like unto Law.

Many the stars I passed in my journey,
many the races of men on their worlds;
some reaching high as stars of the morning,
some falling low in the blackness of night.

Each and all of them struggling upward,
gaining the heights and plumbing the depths,
moving at times in realms of brightness,
living through darkness, gaining the Light.

Know, O man, that Light is thine heritage.
Know that darkness is only a veil.
Sealed in thine heart is brightness eternal,
waiting the moment of freedom to conquer,
waiting to rend the veil of the night.

Some I found who had conquered the ether.
Free of space were they while yet they were men.
Using the force that is the foundation of ALL things,
far in space constructed they a planet,
drawn by the force that flows through the ALL;
condensing, coalescing the ether into forms,
that grew as they willed.

Outstripping in science, they, all of the races,
mighty in wisdom, sons of the stars.
Long time I paused, watching their wisdom.
Saw them create from out of the ether cities
gigantic of rose and gold.
Formed forth from the primal element,
base of all matter, the ether far flung.

Far in the past, they had conquered the ether,
freed themselves from the bondage of toil;

formed in their mind only a picture and swiftly
created, it grew.

Forth then, my soul sped, throughout the Cosmos,
seeing ever, new things and old;
learning that man is truly space-born,
a Sun of the Sun,
a child of the stars.

Know ye, O man, whatever from ye inhabit,
surely it is one with the stars.

Thy bodies are nothing but planets revolving
around their central suns.

When ye have gained the light of all wisdom,
free shall ye be to shine in the ether --
one of the Suns that light outer darkness --
one of the space-born grown into Light.

Just as the stars in time lose their brilliance,
light passing from them in to the great source,
so, O man, the soul passes onward,
leaving behind the darkness of night.

Formed forth ye, from the primal ether,
filled with the brilliance that
flows from the source,
bound by the ether coalesced around,
yet ever it flames until at last it is free.

Lift up your flame from out of the darkness,
fly from the night and ye shall be free.

Traveled I through the space-time,
knowing my soul at last was set free,
knowing that now might I pursue wisdom.
Until at last, I passed to a plane,
hidden from knowledge,
known not to wisdom,
extension beyond all that we know.

Now, O man, when I had this knowing,
happy my soul grew,
for now I was free.
Listen, ye space-born,
list to my wisdom:
know ye not that ye, too, will be free.

List ye again, O man, to my wisdom,
that hearing, ye too, might live and be free.
Not of the earth are ye -- earthy,
but child of the Infinite Cosmic Light.

Know ye not, O man, of your heritage?
Know ye not ye are truly the Light?
Sun of the Great Sun, when ye gain wisdom,
truly aware of your kinship with Light.

Now, to ye, I give knowledge,
freedom to walk in the path I have trod,
showing ye truly how by my striving,
I trod the path that leads to the stars.

Hark ye, O man, and know of thy bondage,
know how to free thyself from the toils.
Out of the darkness shall ye rise upward,
one with the Light and one with the stars.

Follow ye ever the path of wisdom.
Only by this can ye rise from below.
Ever man's destiny leads him onward
into the Curves of Infinity's ALL.

Know ye, O man, that all space is ordered.
Only by Order are ye One with the ALL.
Order and Balance are the Law of the Cosmos.
Follow and ye shall be One with the ALL.

He who would follow the pathway of wisdom,
open must be he to the flower of life,
extending his consciousness out of the darkness,
flowing through time and space in the ALL.

Deep in the silence,
first ye must linger until at last ye
are free from desire,
free from the longing to speak in the silence.

Conquer by silence, the bondage of words.
Abstaining from eating until we have conquered
desire for food, that is bondage of soul.

Then lie ye down in the darkness.
Close ye your eyes from the rays of the Light.
Centre thy soul-force in the place of thine consciousness,
shaking it free from the bonds of the night.

Place in thy mind-place the image thou desireth.
Picture the place thou desireth to see.
Vibrate back and forth with thy power.
Loosen the soul from out of its night.
Fiercely must thou shake with all of thy power
until at last thy soul shall be free.

Mighty beyond words is the flame of the Cosmic,
hanging in planes, unknown to man;
mighty and balanced, moving in Order,
music of harmonies, far beyond man.

Speaking with music, singing with color,
flame from the beginning of Eternity's ALL.
Spark of the flame art thou, O my children,
burning with color and living with music.
List to the voice and thou shalt be free.

Consciousness free is fused with the Cosmic,
One with the Order and Law of the ALL.
Knew ye not man, that out of the darkness,
Light shall flame forth, a symbol of ALL.

Pray ye this prayer for attaining of wisdom.
Pray for the coming of Light to the ALL.

*Mighty SPIRIT of LIGHT that shines through the
Cosmos, draw my flame closer in harmony to thee.
Lift up my fire from out of the darkness,*

*magnet of fire that is One with the ALL.
Lift up my soul, thou mighty and potent.
Child of the Light, turn not away.
Draw me in power to melt in thy furnace;
One with all things and all things
in One, fire of the life-strain and
One with the Brain.*

When ye have freed thy soul from its bondage,
know that for ye the darkness is gone.
Ever through space ye may seek wisdom,
bound not be fetters forged in the flesh.

Onward and upward into the morning, free flash,
O Soul, to the realms of Light. Move thou in Order,
move thou in Harmony, freely shalt move
with the Children of Light.

Seek ye and know ye, my KEY of Wisdom.
Thus, O man, ye shall surely be free.

Tablet V: The Dweller of Unal

Oft dream I of buried Atlantis,
lost in the ages that have passed into night.
Aeon on aeon thou existed in beauty,
a light shining through the darkness of night.

Mighty in power, ruling the earth-born,
Lord of the Earth in Atlantis' day.

King of the nations, master of wisdom,
LIGHT through SUNTAL,
Keeper of the way,
dwelt in his TEMPLE,
the MASTER of UNAL,
LIGHT of the Earth in Atlantis' day.

Master, HE, from a cycle beyond us,
living in bodies as one among men.

Not as the earth-born,
HE from beyond us,
SUN of a cycle, advanced beyond men.

Know ye, O man, that HORLET the Master,
was never one with the children of men.

Far in the past time when Atlantis first grew as a power,
appeared there one with the KEY of WISDOM,
showing the way of LIGHT to all.

Showed he to all men the path of attainment,
way of the Light that flows among men.
Mastering darkness, leading the MAN-SOUL,
upward to heights that were One with the Light.

Divided the Kingdoms, HE into sections.

Ten were they, ruled by children of men.

Upon another, built HE a TEMPLE,
built but not by the children of men.

Out of the ETHER called HE its substance,
moulded and formed by the power of YTOLAN
into the forms HE built with His mind.

Mile upon mile it covered the island,
space upon space it grew in its might.

Black, yet not black, but dark like the space-time,
deep in its heart the ESSENCE of LIGHT.

Swiftly the TEMPLE grew into being,
moulded and shaped by the WORD of the DWELLER,
called from the formless into a form.

Built HE then, within it, great chambers,
filled them with forms called forth from the ETHER,
filled them with wisdom called forth by His mind.

Formless was HE within his TEMPLE,
yet was HE formed in the image of men.

Dwelling among them yet not of them,
strange and far different
was HE from the children of men.

Chose HE then from among the people,
THREE who became his gateway.

Choose HE the THREE from the Highest
to become his links with Atlantis.

Messengers they, who carried his council,
to the kings of the children of men.

Brought HE forth others and taught them wisdom;
teachers, they, to the children of men.
Placed HE them on the island of UNDAL to stand as
teachers of LIGHT to men.

Each of those who were thus chosen,
taught must he be for years five and ten.

Only thus could he have understanding to bring
LIGHT to the children of men.

Thus there came into being the Temple, a dwelling place
for the Master of men.

I, THOTH, have ever sought wisdom,
searching in darkness and searching in Light.

Long in my youth I traveled the pathway,
seeking ever new knowledge to gain.

Until after much striving, one of the THREE,
to me brought the LIGHT.

Brought HE to me the commands of the DWELLER,
called me from the darkness into the LIGHT.
Brought HE me, before the DWELLER,
deep in the Temple before the great FIRE.

There on the great throne, beheld I,
the DWELLER, clothed with the LIGHT
and flashing with fire.
Down I knelt before that great wisdom,
feeling the LIGHT flowing through me in waves.

Heard I then the voice of the DWELLER:
"O darkness, come into the Light.

Long have ye sought the pathway to LIGHT.

Each soul on earth that loosens its fetters,
shall soon be made free from the bondage of night.

Forth from the darkness have ye arisen,
closer approached the Light of your goal.

Here ye shall dwell as one of my children,
keeper of records gathered by wisdom,
instrument thou of the LIGHT from beyond.

Ready by thou made to do what is needed,
preserver of wisdom through the ages of darkness,
that shall come fast on the children of men.

Live thee here and drink of all wisdom.

Secrets and mysteries unto thee shall unveil."

Then answered I, the MASTER OF CYCLES, saying:

"O Light, that descended to men,
give thou to me of thy wisdom that
I might be a teacher of men.
Give thou of thy LIGHT that I may be free."

Spoke then to me again, the MASTER:

"Age after age shall ye live through your wisdom, Aye, when o'er Atlantis the
ocean waves roll, holding the Light, though hidden in darkness, ready to come
when e'er thou shalt call.

Go thee now and learn greater wisdom. Grow thou through LIGHT to Infinity's
ALL."

Long then dwelt I in the Temple of the DWELLER until at last I was One with
the LIGHT.

Followed I then the path to the star planes, followed I then the pathway to
LIGHT.

Deep into Earth's heart I followed the pathway, learning the secrets, below as
above; learning the pathway to the HALLS of AMENTI; learning the LAW that
balances the world.

To Earth's hidden chambers pierced I by my wisdom, deep through the Earth's
crust, into the pathway, hidden for ages from the children of men.

Unveiled before me, ever more wisdom until I reached a new knowledge: found
that all is part of an ALL, great and yet greater than all that we know.

Searched I Infinity's heart through all the ages.

Deep and yet deeper, more mysteries I found.

Now, as I look back through the ages, know I that wisdom is boundless, ever grown greater throughout the ages, One with Infinity's greater than all.

Light there was in ancient ATLANTIS.
Yet, darkness, too, was hidden in all.

Fell from the Light into the darkness,
some who had risen to heights among men.

Proud they became because of their knowledge,
proud were they of their place among men.
Deep delved they into the forbidden,
opened the gateway that led to below.

Sought they to gain ever more knowledge but
seeking to bring it up from below.

He who descends below must have balance,
else he is bound by lack of our Light.

Opened, they then,
by their knowledge,
pathways forbidden to man.

But, in His Temple, all-seeing, the DWELLER,
lay in his AGWANTI, while through Atlantis,
His soul roamed free.

Saw HE the Atlanteans, by their magic,
opening the gateway that would
bring to Earth a great woe.

Fast fled His soul then, back to His body.
Up HE arose from His AGWANTI.
Called HE the Three mighty messengers.
Gave the commands that shattered the world.
Deep 'neath Earth's crust to the HALLS of AMENTI,
swiftly descended the DWELLER.
Called HE then on the powers the Seven Lords wielded;
changed the Earth's balance.

Down sank Atlantis beneath the dark waves.
Shattered the gateway that had been opened;

shattered the doorway that led down below.
All of the islands were shattered except UNAL,
and part of the island of the sons of the DWELLER.

Preserved HE them to be the teachers,
Lights on the path for those to come after,
Lights for the lesser children of men.

Called HE then, I THOTH, before him,
gave me commands for all I should do, saying;
"Take thou, O THOTH, all of your wisdom.

Take all your records, Take all your magic.
Go thou forth as a teacher of men.
Go thou forth reserving the records
until in time LIGHT grows among men.
LIGHT shalt thou be all through the ages,
hidden yet found by enlightened men.
Over all Earth, give WE ye power,
free thou to give or take it away.

Gather thou now the sons of Atlantis.
Take them and flee to the people of the rock caves.
Fly to the land of the Children of KHEM."
Then gathered I the sons of Atlantis.
Into the spaceship I brought all my records,
brought the records of sunken Atlantis.
Gathered I all of my powers,
instruments many of mighty magic.

Up then we rose on wings of the morning.
High we arose above the Temple,
leaving behind the Three and DWELLER,
deep in the HALLS 'neath the Temple,
closing the pathway to the LORDS of the Cycles.

Yet ever to him who has knowing,
open shall be the path to AMENTI.
Fast fled we then on the wings of the morning,
fled to the land of the children of KHEM.
There by my power,
I conquered and ruled them.

Raised I to LIGHT,
the children of KHEM.
Deep 'neath the rocks,
I buried my spaceship,
waiting the time when man might be free.

Over the spaceship,
erected a marker in the form
of a lion yet like unto man.
There 'neath the image rests yet my spaceship,
forth to be brought when need shall arise.

Know ye, O man, that far in the future,
invaders shall come from out of the deep.
Then awake, ye who have wisdom.
Bring forth my ship and conquer with ease.
Deep 'neath the image lies my secret.
Search and find in the pyramid I built.

Each to the other is the Keystone;
each the gateway that leads into LIFE.
Follow the KEY I leave behind me.
Seek and the doorway to LIFE shall be thine.
Seek thou in my pyramid,
deep in the passage that ends in a wall.

Use thou the KEY of the SEVEN,
and open to thee the pathway will fall.
Now unto thee I have given my wisdom.
Now unto thee I have given my way.

Follow the pathway.
Solve thou my secrets.
Unto thee I have shown the way.

Tablet VI: The Key of Magic

Hark ye, O man, to the wisdom of magic.
Hark the knowledge of powers forgotten.
Long ago in the days of the first man,
warfare began between darkness and light.
Men then as now,
were filled with both darkness and light;
and while in some darkness held sway,
in other light filled the soul.

Aye, age old in this warfare,
the eternal struggle between darkness and light.
Fiercely is it fought all through the ages,
using strange powers hidden to man.

Adepts has there been filled with the blackness,
struggling always against the light;
but others there are who, filled with brightness,
have ever conquered the darkness of night.
Where e'er ye may be in all ages and plane,
surely, ye shall know of the battle with night.
Long ages ago,
The SUNS of the Morning
descending, found the world filled with night,
there in that past, began the struggle,
the age old Battle Darkness & Light.

Many in the time were so filled with darkness
that only feebly flamed the light from the night.

Some they were, masters of darkness, who sought
to fill all with their darkness:
Sought to draw others into their night.
Fiercely withstood they, the masters of brightness:
fiercely fought they from the darkness of night
Sought ever to tighten the fetters,
the chains that bind men to the darkness of night.
Used they always the dark magic,
brought into men by the power of darkness.
magic that enshrouded man's soul with darkness.

Banded together as in order,
BROTHERS OF DARKNESS,
they through the ages,
antagonist they to the children of men.
Walked they always secret and hidden,
found, yet not found by the children of men.

Forever, they walked and worked in darkness,
hiding from the light in the darkness of night.
Silently, secretly use they their power,
enslaving and binding the soul of men.

Unseen they come, and unseen they go.
Man, in his ignorance calls THEM from below.

Dark is the way of the DARK BROTHERS travel,
dark of the darkness not of the night,
traveling o'er Earth
they walk through man's dreams.
Power they have gained
from the darkness around them
to call other dwellers from out of their plane,
in ways that are dark and unseen by man.
Into man's mind-space reach the DARK BROTHERS.

Around it, they close the veil of their night.
There through it's lifetime
that soul dwells in bondage,
bound by the fetters of the VEIL of the night.
Mighty are they in the forbidden knowledge
forbidden because it is one with the night.

Hark ye O old man and list to my warning:
be ye free from the bondage of night.
Surrender not your soul to the BROTHERS OF DARKNESS.
Keep thy face ever turned towards the Light.
Know ye not, O man, that your sorrow,
only has come through the Veil of the night.
Aye man, heed ye my warning:
strive ever upward,
turn your soul toward the LIGHT.
The BROTHERS OF DARKNESS seek for their brothers

those who traveled the pathway of LIGHT.
For well know they that those who have traveled
far towards the Sun in their pathway of LIGHT
have great and yet greater power
to bind with darkness the children of LIGHT.

List ye, O man, to he who comes to you.
But weigh in the balance if his words be of LIGHT.
For many there are who walk in DARK BRIGHTNESS
and yet are not the children of LIGHT.

Easy it is to follow their pathway,
easy to follow the path that they lead.
But yet O man, heed ye my warning:
Light comes only to him who strives.
Hard is the pathway that leads to the WISDOM,
hard is the pathway that leads to the LIGHT.
Many shall ye find, the stones in your pathway:
many the mountains to climb toward the LIGHT.

Yet know ye, O man, to him that o'ercometh,
free will he be of the pathway of Light.
For ye know, O man,
in the END light must conquer
and darkness and night be banished from Light.

Listen, O man, and heed ye this wisdom;
even as darkness, so is the LIGHT.

When darkness is banished and all Veils are rended,
out there shall flash from the darkness, the LIGHT.

Even as exist among men the DARK BROTHERS,
so there exists the BROTHERS OF LIGHT.
Antagonists they of the BROTHERS OF DARKNESS,
seeking to free men from the night.
Powers have they, mighty and potent.
Knowing the LAW, the planets obey.
Work they ever in harmony and order,
freeing the man-soul from its bondage of night.

Secret and hidden, walk they also.
Known not are they to the children of men.

Ever have THEY fought the DARK BROTHERS,
conquered and conquering time without end.
Yet always LIGHT shall in the end be master,
driving away the darkness of night.

Aye, man, know ye this knowing:
always beside thee walk the Children of Light.

Masters they of the SUN power,
ever unseen yet the guardians of men.
Open to all is their pathway,
open to he who will walk in the LIGHT.
Free are THEY of DARK AMENTI,
free of the HALLS, where LIFE reigns supreme.

SUNS are they and LORDS of the morning,
Children of Light to shine among men.
Like man are they and yet are unlike,
Never divided were they in the past.

ONE have they been in ONENESS eternal,
throughout all space since the beginning of time.
Up did they come in Oneness with the ALL ONE,
up from the first-space, formed and unformed.

Given to man have they secrets
that shall guard and protect him from all harm.
He who would travel the path of the master,
free must he be from the bondage of night.
Conquer must he the formless and shapeless,
conquer must he the phantom of fear.

Knowing, must he gain of all of the secrets,
travel the pathway that leads through the darkness,
yet ever before him keep the light of his goal.
Obstacles great shall he meet in the pathway,
yet press on to the LIGHT of the SUN.

Hear ye, O Man, the SUN is the symbol
of the LIGHT that shines at the end of thy road.
Now to thee give I the secrets:
now to meet the dark power,
meet and conquer the fear from the night.

Only by knowing can ye conquer,
Only be knowing can ye have LIGHT.

Now I give unto thee the knowledge,
known to the MASTERS,
the knowing that conquers all the dark fears.
Use this, the wisdom I give thee.
MASTER thou shalt be of THE BROTHERS OF NIGHT.

*When unto thee comes a feeling,
drawing thee nearer to the darker gate,
examine thine heart and find if the feeling
thou hast has come from within.
If thou shalt find the darkness thine own thoughts,
banish them forth from the place in thy mind.*

*Send through thy body a wave of vibration,
irregular first and regular second,
repeating time after time until free.
Start the WAVE FORCE in thy BRAIN CENTER.
Direct it in waves from thine head to thy foot.*

But if thou findest thine heart is not darkened,
be sure that a force is directed to thee.
Only by knowing can thou overcome it.
Only be wisdom can thou hope to be free.
Knowledge brings wisdom and wisdom is power.
Attain and ye shall have power o'er all.

*Seek ye first a place bound by darkness.
Place ye a circle around about thee.
Stand erect in the midst of the circle.
Use thou this formula, and you shalt be free.
Raise thou thine hands to the dark space above thee
. Close thou thine eyes and draw in the LIGHT.*

*Call to the SPIRIT OF LIGHT through the Space-Time,
using these words and thou shalt be free:
"Fill thou my body, O SPIRIT OF Life,
fill thou my body with SPIRIT OF LIGHT.
Come from the FLOWER*

*that shines through the darkness.
Come from the HALLS where the Seven Lords rule.*

*Name them by name, I, the Seven:
THREE, FOUR, FIVE,
and SIX, SEVEN, EIGHT--Nine.*

*By their names I call them to aid me,
free me and save me from the darkness of night:
UNTANAS, QUERTAS, CHIETAL,
and GOYANA, HUERTAL, SEMVETA--ARDAL.
By their names I implore thee,
free me from darkness
and fill me with LIGHT*

Know ye, O man, that when ye have done this,
ye shall be free from the fetters that bind ye,
cast off the bondage of the brothers of night.

See ye not that the names have the power
to free by vibration the fetters that bind?
Use them at need to free thou thine brother
so that he, too, may come forth from the night.

Thou, O man, art thy brother's helper.
Let him not lie in the bondage of night.

Now unto thee, give I my magic.
Take it and dwell on the pathway of LIGHT.

LIGHT unto thee, LIFE unto thee,
SUN may thou be on the cycle above.

Tablet VII: The Seven Lords

Hark ye O man, and list to my Voice.
Open thy mind-space and drink of my wisdom.
Dark is the pathway of LIFE that ye travel.
Many the pitfalls that lie in thy way.
Seek ye ever to gain greater wisdom.
Attain and it shall be light on thy way.

Open thy SOUL, O man, to the Cosmic
and let it flow in as one with thy SOUL.
LIGHT is eternal and darkness is fleeting.
Seek ye ever, O man, for the LIGHT.
Know ye that ever as Light fills thy being,
darkness for thee shall soon disappear.

Open thy souls to the BROTHERS OF BRIGHTNESS.
Let them enter and fill thee with LIGHT.
Lift up thine eyes to the LIGHT of the Cosmos.
Keep thou ever thy face to the goal.
Only by gaining the light of all wisdom,
art thou one with the Infinite goal.
Seek ye ever the Oneness eternal.
Seek ever the Light into One.

Hear ye, O man, list to my Voice
singing the song of Light and of Life.
throughout all space, Light is prevalent,
encompassing ALL with its banners it flames.
Seek ye forever in the veil of the darkness,
somewhere ye shall surely find Light.
Hidden and buried, lost to man's knowledge,
deep in the finite the Infinite exists.
Lost, but existing,
flowing through all things,
living in ALL is the INFINITE BRAIN.

In all space, there is only ONE wisdom.
Through seeming decided, it is ONE in the ONE.
All that exists comes forth from the LIGHT,
and the LIGHT comes forth from the ALL.

Everything created is based upon ORDER:
LAW rules the space where the INFINITE dwells.
Forth from equilibrium came the great cycles,
moving in harmony toward Infinity's end.

Know ye, O man, that far in the space-time,
INFINITY itself shall pass into change.
Hear ye and list to the Voice of Wisdom:
Know that ALL is of ALL evermore.
Know that through time thou may pursue wisdom
and find ever more light on the way.
Know that through time thou may pursue wisdom
and find ever more light on the way.
Aye, thou shall find that ever receding,
thy goal shall elude thee from day unto day.

Long time ago, in the HALLS OF AMENTI,
I, Thoth, stood before the LORDS of the cycles.
Mighty, THEY in their aspects of power;
mighty, THEY in the wisdom unveiled.

Led by the Dweller, first did I see them.
But afterwards free was I of their presence,
free to enter their conclave at will.
Oft did I journey down the dark pathway
unto the HALL where the LIGHT ever glows.

Learned I of the Masters of cycles,
wisdom brought from the cycles above.
Manifest THEY in this cycle
as guides of man to the knowledge of ALL.
Seven are they, mighty in power,
speaking these words through me to men.
Time after time, stood I before them
listening to words that came not with sound.

Once said THEY unto me:
O man, wouldst thou gain wisdom?
Seek for it in the heart of the flame.
Wouldst thou gain knowledge of power?
Seek ye it in the heart of the flame.

Wouldst be one with the heart of the flame?
Seek then within thine own hidden flame.

Many the times spoke THEY to me,
teaching me wisdom not of the world;
showing me ever new paths to brightness;
teaching me wisdom brought from above.
Giving knowledge of operation,
learning of LAW, the order of ALL.

Spoke to me again, the Seven, saying:
From far beyond time are WE, come, O man,
Traveled WE from beyond SPACE-TIME,
aye, from the place of Infinity's end.
When ye and all of thy brethren were formless,
formed forth were WE from the order of ALL.
Not as men are WE,
though once WE, too, were as men.
Out of the Great Void were WE formed forth
in order by LAW.
For know ye that which is formed
truly is formless, having form only to thine eyes.

And again, unto me spoke the Seven, saying:
Child of the LIGHT, O THOTH, art thou,
free to travel the bright path upward
until at last ALL ONES become ONE

Forth were WE formed after our order:
THREE, FOUR, FIVE, SIX, SEVEN, EIGHT--NINE.
Know ye that these are the numbers of cycles
that WE descend from unto man.
Each having here a duty to fulfill;
each having here a force to control.

Yet are we ONE with the SOUL of our cycle.
Yet are WE, too, seeking a goal.
Far beyond man's conception,
Infinity extends into a greater than ALL.
There, in a time that is yet not a time,
we shall ALL become ONE
with a greater than ALL.

Time and space are moving in circles.
Know ye their law, and ye too, shall be free.
Aye, free shall ye be to move through the cycles--
pass the guardians that dwell at the door.

Then to me spoke HE of NINE saying:
Aeons and aeons have I existed,
knowing not LIFE and tasting not death.
For know ye. O man, that far in the future,
life and death shall be one with the ALL.

Each so perfected by balancing the other
that neither exists in the Oneness of ALL.
In men of this cycle, the life force is rampant,
but life in its growth becomes one with them ALL.

Here, I manifest in this your cycle,
but yet am I there in your future of time.
Yet to me, time exists not,
for in my world time exists not,
for formless are WE.
Life have WE not but yet have existence,
fuller and greater and freer than thee.

Man is a flame bound to a mountain,
but WE in our cycle shall ever be free.
Know ye, O man, that when ye have progressed
into the cycle that lengthen above,
life itself will pass to the darkness
and only the essence of Soul shall remain.

Then to me spoke the LORD of the EIGHT saying:
All that ye know is but part of little.
Not as yet have ye touched on the Great.
Far out in space where LIGHT beings supreme,
came I into the LIGHT.
Formed was I also but not as ye are.

Body of Light was my formless form formed.
Know I not LIFE and know I not DEATH,
yet master am I of all that exists.

Seek ye to find the path through the barriers.
Travel the road that leads to the LIGHT.

Spoke again to me the NINE saying:
Seek ye to find the path to beyond.
Not impossible is it to grow
to a consciousness above.
For when TWO have become ONE
and ONE has become the ALL,
know ye the barrier has lifted,
and ye are made free of the road.
Grow thou from form to the formless.
Free may thou be of the road.

Thus, through ages I listened,
learning the way to the ALL.
Now Lift I my thoughts to the ALL-THING.
List ye and hear when it calls.

O LIGHT, all prevading,
One with ALL and ALL with ONE,
flow thou to me through the channel.
Enter thou so that I may be free.
Make me One with the ALL-SOUL,
shining from the blackness of night.
Free let me be of all space-time,
free from the Veil of the night.
I, a child of LIGHT, command:
Free from the darkness to be.

Formless am I to the Light-Soul,
formless yet shining with light.
Know I the bonds of the darkness
must shatter and fall before light.

Now give I this wisdom.
Free may ye be, O man,
living in light and in brightness.
Turn not they face from the Light.
Thy soul dwells in realms of brightness.
Ye are a child of the Light.

Turn thy thoughts inward not outward.
Find thou the Light-Soul within.
Know that thou art the MASTER.
All else is brought from within.
Grow thou to realms of brightness.
Hold thou thy thought on the Light.
Know thou art one with the Cosmos,
a flame and a Child of the Light.

Now to thee gave I warning:
Let not the thought turn away.
Know that the brightness
flows through thy body for aye.
Turn not to the DARK-BROTHERS
that come from the BROTHERS OF BLACK.
But keep thine eyes ever lifted,
thy soul in tune with the Light.

Take ye this wisdom and heed it.
List to my Voice and obey.
Follow the pathway to brightness,
and thou shall be ONE with the way.

Tablet VIII: The Key of Mystery

Unto thee, O man,
have I given my knowledge.
Unto thee have I given of Light.
Hear ye now and receive my wisdom
brought from space planes above and beyond.

Not as man am I
for free have I become of dimensions and planes.
In each, take I on a new body.
In each, I change in my form.
Know I now that the formless is all there is of form.

Great is the wisdom of the Seven.
Mighty are THEY from beyond.
Manifest THEY through their power,
filled by force from beyond.

Hear ye these words of wisdom.
Hear ye and make them thine own.
Find in them the formless.
Mystery is but hidden knowledge.
Know and ye shall unveil.
Find the deep buried wisdom
and be master of darkness and Light.

Deep are the mysteries around thee,
hidden the secrets of Old.
Search through the KEYS of my WISDOM.
Surely shall ye find the way.
The gateway to power is secret,
but he who attains shall receive.
Look to the LIGHT! O my brother.
Open and ye shall receive.
Press on through the valley of darkness.
Overcome the dweller of night.
Keep ever thine eyes of the LIGHT-PLANE,
and thou shalt be One with the LIGHT.

Man is in process of changing
to forms that are not of this world.

Grows he is time to the formless,
a plane on the cycle above.
Know ye, ye must become formless before ye are with the LIGHT,

List ye, O man, to my voice,
telling of pathways to Light,
showing the way of attainment
when ye shall be One with the Light.

Search ye the mysteries of Earth's heart.
Learn of the LAW that exists,
holding the stars in their balance
by the force of the primordial mist.
Seek ye the flame of the EARTH'S LIFE.
Bathe in the glare of its flame.
Follow the three-cornered pathway
until thou, too, art a flame.

Speak thou in words without voice
to those who dwell down below.
Enter the blue-litten temple
and bathe in the fire of all life.

Know, O man, thou art complex,
a being of earth and of fire.
Let thy flame shine out brightly.
Be thou only the fire.

Wisdom is hidden in darkness.
When lit by the flame of the Soul,
find thou the wisdom and be LIGHT-BORN,
a Sun of the Light without form.
Seek thee ever more wisdom.
Find it in the heart of the flame.
Know that only by striving
and Light pour into thy brain.
Now have I spoken with wisdom.
List to my Voice and obey.
Tear open the Veils of the darkness.
Shine a LIGHT on the WAY.

Speak I of Ancient Atlantis,
speak of the days
of the Kingdom of Shadows,
speak of the coming
of the children of shadows.
Out of the great deep were they called
by the wisdom of earth-men,
called for the purpose of gaining great power.

Far in the past before Atlantis existed,
men there were who delved into darkness,
using dark magic, calling up beings
from the great deep below us.
Forth came they into this cycle.
Formless were they of another vibration,
existing unseen by the children of earth-men.
Only through blood could they have formed being.
Only through man could they live in the world.

In ages past were they conquered by Masters,
driven below to the place whence they came.
But some there were who remained,
hidden in spaces and planes unknown to man.
Lived they in Atlantis as shadows,
but at times they appeared among men.
Aye, when the blood was offered,
for they came they to dwell among men.

In the form of man they amongst us,
but only to sight were they as are men.
Serpent-headed when the glamour was lifted
but appearing to man as men among men.
Crept they into the Councils,
taking forms that were like unto men.
Slaying by their arts
the chiefs of the kingdoms,
taking their form and ruling o'er man.
Only by magic could they be discovered.
Only by sound could their faces be seen.
Sought they from the Kingdom of shadows
to destroy man and rule in his place.

But, know ye, the Masters were mighty in magic,
able to lift the Veil from the face of the serpent,
able to send him back to his place.
Came they to man and taught him the secret,
the WORD that only a man can pronounce.
Swift then they lifted the Veil from the serpent
and cast him forth from the place among men.

Yet, beware, the serpent still liveth
in a place that is open at times to the world.
Unseen they walk among thee
in places where the rites have been said.
Again as time passes onward
shall they take the semblance of men.

Called may they be by the master
who knows the white or the black,
but only the white master may control
and bind them while in the flesh.

Seek not the kingdom of shadows,
for evil will surely appear.
For only the master of brightness
shall conquer the shadow of fear.

Know ye, O my brother,
that fear is an obstacle great.
Be master of all in the brightness,
the shadow will soon disappear.
Hear ye and heed my wisdom,
the voice of LIGHT is clear.
Seek not the valley of shadow,
and LIGHT will only appear.

List ye, O man,
to the depth of my wisdom.
Speak I of knowledge hidden from man.
Far have I been
on my journey through SPACE-TIME,
even to the end of space of this cycle.
Aye, glimpsed the HOUNDS of the Barrier,
lying in wait for he who would pass them.

In that space where time exists not,
faintly I sensed the guardians of cycles.
Move they only through angles.
Free are they not of the curved dimensions.

Strange and terrible
are the HOUNDS of the Barrier.
Follow they consciousness to the limits of space.
Think not to escape by entering your body,
for follow they fast the Soul through angles.
Only the circle will give ye protection,
save from the claws
of the DWELLERS IN ANGLES.

Once, in a time past,
I approached the great Barrier,
and saw on the shores where time exists not,
the formless forms
of the HOUNDS of the barrier.
Aye, hiding in the midst beyond time I found them;
and THEY, scenting me afar off,
raised themselves and gave the great bell cry
that could be heard from cycle to cycle
and moved through space toward my soul.

Fled I then fast before them,
back from time's unthinkable end.
But ever after me pursued they,
moving in strange angles not known to man.
Aye, on the gray shores of TIME-SPACE'S end
found I the HOUNDS of the Barrier,
ravening for the Soul
who attempts the beyond.

Fled I through circles back to my body.
Fled, and fast after me they followed.
Aye, after me the devourers followed,
seeking through angles to devour my Soul.

Aye, know ye man,
that the Soul who dares the Barrier
may be held in bondage

by the HOUNDS from beyond time,
held till this cycle is completed
and left behind
when the consciousness leaves.

Entered I my body.
Created the circles that know not angles,
created the form
that from my form was formed.
Made my body into a circle
and lost the pursuers in the circles of time.
But, even yet, when free from my body,
cautious ever must I be
not to move through angles,
else my soul may never be free.

Know ye, the HOUNDS of the Barrier
move only through angles
and never through curves of space.
Only by moving through curves
can ye escape them,
for in angles they will pursue thee.
O man, heed ye my warning;
Seek not to break open
the gate to beyond.
Few there are
who have succeeded in passing the Barrier
to the greater LIGHT that shines beyond.
For know ye, ever the dwellers,
seek such Souls to hold in their thrall.

Listen, O man, and heed ye my warning;
seek ye to move not in angles but curves,
And if while free from thy body,
though hearest the sound like the bay of a hound
ringing clear and bell-like through thy being,
flee back to thy body through circles,
penetrate not the midst mist before.

When thou hath entered the form thou hast dwelt in,
use thou the cross and the circle combined.
Open thy mouth and use thou thy Voice.

Utter the WORD and thou shalt be free.
Only the one who of LIGHT has the fullest
can hope to pass by the guards of the way.
And then must he move
through strange curves and angles
that are formed in direction not known to man.

List ye, O man, and heed ye my warning:
attempt not to pass the guards on the way.
Rather should ye seek to gain of thine own Light
and make thyself ready to pass on the way.

LIGHT is thine ultimate end, O my brother.
Seek and find ever the Light on the way

Tablet IX: The Key to Freedom of Space.

List ye, O man, hear ye my voice,
teaching of Wisdom and Light in this cycle;
teaching ye how to banish the darkness,
teaching ye how to bring Light in thy life.

Seek ye, O man, to find the great pathway
that leads to eternal LIFE as a SUN.
Draw ye away from the veil of the darkness.
Seek to become a Light in the world.
Make of thyself a vessel for Light,
a focus for the Sun of this space.

Lift thou thine eyes to the Cosmos.
Lift thou thine eyes to the Light.
Speak in the words of the Dweller,
the chant that calls down the Light.
Sing thou the song of freedom.
Sing thou the song of the Soul.
Create the high vibration
that will make thee One with the Whole.
Blend all thyself with the Cosmos.
Grow into ONE with the Light.
Be thou a channel of order,
a pathway of LAW to the world.

Thy LIGHT, O man, is the great LIGHT,
shining through the shadow of flesh.
Free must thou rise from the darkness
before thou art One with the LIGHT.

Shadows of darkness surround thee.
Life fills thee with its flow.
But know, O man, thou must arise
and forth thy body go
far to the planes that surround thee
and yet are One with thee, too.

Look all around thee, O man.
See thine own light reflected.

Aye, even in the darkness around thee,
thine own Light pours forth through the veil.

Seek thou for wisdom always.
Let not thine body betray.
Keep in the path of the Light wave.
Shun thou the darkened way.
Know thee that wisdom is lasting.
Existing since the ALL-SOUL began,
creating harmony from by the
Law that exists in the WAY.

List ye, o man, to the teachings of wisdom.
List to the voice that speaks of the past-time.
Aye, I shall tell thee knowledge forgotten,
tell ye of wisdom hidden in past-time,
lost in the midst of darkness around me.

Know ye, man,
ye are the ultimate of all things.
Only the knowledge of this is forgotten,
lost when man was cast into bondage,
bound and fettered
by the chains of the darkness.

Long, long ago, I cast off my body.
Wandered I free
through the vastness of ether,
circled the angles
that hold man in bondage.
Know ye, O man, ye are only a spirit.
The body is nothing.
The Soul is ALL.
Let not your body be a fetter.
Cast off the darkness and travel in Light.
Cast off your body, O man, and be free,
truly a Light that is ONE with the Light.

When ye are free from the fetters of darkness
and travel in space as the SUN of the LIGHT,
then ye shall know that space is not boundless
but truly bounded by angles and curves.

Know ye, O man, that all that exists
is only an aspect of greater things yet to come.
Matter is fluid and flows like a stream,
constantly changing from one thing to another.

All through the ages has knowledge existed;
never been changed, though buried in darkness;
never been lost, though forgotten by man.

Know ye that throughout the space
that ye dwell in
are others as great as your own,
interlaced through the heart of your matter
yet separate in space of their own.

Once in a time long forgotten,
I THOTH, opened the doorway,
penetrated into other spaces
and learned of the secrets concealed.
Deep in the essence of matter
are many mysteries concealed.

Nine are the interlocked dimensions,
and Nine are the cycles of space.
Nine are the diffusions of consciousness,
and Nine are the worlds within worlds.
Aye, Nine are the Lords of the cycles
that come from above and below.

Space is filled with concealed ones,
for space is divided by time.
Seek ye the key to the time-space,
and ye shall unlock the gate.
Know ye that throughout the time-space
consciousness surely exist.
Though from our knowledge it is hidden,
yet still forever exists.

The key to worlds within thee
are found only within.
For man is the gateway of mystery
and the key that is One with the One.

Seek ye within the circle.
Use the WORD I shall give.
Open the gateway within thee,
and surely thou, too, shall live.
Man, ye think that ye liveth,
but know it is life within death.
For as sure as ye are bound to your body,
for you no life exists.
Only the Soul is space-free,
has life that is really a life.
All else is only a bondage,
a fetter from which to be free.

Think not that man is earth-born,
though come from the earth he may be.
Man is light-born spirit.
But, without knowing, he can never be free.
Darkness surrounds the light-born.
Darkness fetters the Soul.
Only the one who is seeking
may ever hope to be free.

Shadows around thee are falling
darkness fills all the space
Shine forth, O LIGHT of the man-soul.
Fill thou the darkness of space.

Ye are son of the GREAT LIGHT
Remember and ye shall be free.
Stay not thou in the shadows.
Spring forth from the darkness of night
Light, let thy Soul be, O SUN-BORN,
fill with glory of Light,
Freed from the bonds of the darkness,
a Soul that is One with the Light.

Thou art the key to all wisdom.
Within thee is all time and space.
Live not in bondage to darkness.
Free thou, thy Light-form from night.

*Great Light that fills all the Cosmos,
flow thou fully to man.
Make of his body a light-torch
that shall never be quenched among men.*

Long in the past, sought I wisdom,
knowledge not known to man.
Far to the past, I traveled
into the space where time began.
Sought I ever knew knowledge
to add to the wisdom I knew.
Yet only, I found, did the future
hold the key to the wisdom I thought.

Down, to the HOLES of AMENTI
I journeyed, the greater knowledge to seek.
Ask of thee, LORDS of the CYCLES,
they way to the wisdom I sought.
Asked the LORDS this question:
Where is the source of ALL?
Answered, in tones that were mighty,
the voice of the LORD of the NINE:
*Free thou thy soul from thy body
and come forth with me to the LIGHT.*

Forth I came from my body,
a glittering flame in the night.
Stood I before the LORD,
bathed in the fire of LIFE.
Seized was I then by a force,
great beyond knowledge of man.
Cast was I to the Abyss
through spaces unknown to man.

Saw I the moldings of Order
from the chaos and angles of night.
Saw I the LIGHT, spring from Order
and heard the voice of the Light.
Saw I the flame of the Abyss,
casting forth Order and Light.
Saw Order spring out of chaos.
Saw Light giving forth Life.

Then heard I the voice.
Hear thou and understand.
The flame is the source of all things,
containing all things in potentiality.
The Order that sent forth light
is the WORD and from the WORD,
COME LIFE and the existence of all.

And again spoke the voice saying:
THE LIFE in thee is the WORD.
Find thou the LIFE within thee
and have powers to use of the WORD.

Long I watched the Light-flame,
pouring forth from the Essence of Fire,
realizing that LIFE but Order
and that man is one with the fire.

Back I came to my body
stood again with the Nine,
listened to the voice of the Cycles,
vibrate with powers they spoke:
Know ye, O Thoth, that LIFE
is but thee WORD of the FIRE.
The LIFE forth ye seek before thee
is but the WORD in the World as a fire.
Seek ye the path to the WORD and Powers
shall surely be thine.

Then asked I of the Nine:
O Lord, show me the path.
Give the path to the wisdom.
Show me the way to the WORD.
Answered, me then,
the LORD OF THE NINE:
Through ORDER, ye shall find the way.
Saw ye that the WORD came from Chaos?
Saw ye not that LIGHT came from FIRE?

Look in thy life for this order.
Balance and order thy life.
Quell all the Chaos of the emotions

*and thou shalt have order in LIFE.
ORDER brought forth from Chaos
will bring thee the WORD of the SOURCE,
will thee the power of CYCLES,
and make of thy Soul a force that
freewill extend through the ages,
a perfect SUN from the Source.*

Listened I to the voice
and deep thanked the words in my heart.
Forever have I sought for order
that I might draw on the WORD.
Know ye that he who attains it
must ever in ORDER be for use
of the WORD though this order
has never and can never be.

Take ye these words, O man.
As part of thy life, let them be.
Seek thee to conquer this order
and One with the WORD thou shalt be.

Put forth thy effort in gaining LIGHT
on the pathway of Life.
Seek to be One with the SUN/state.
Seek to be solely the LIGHT.
Hold thou thy thought on the Oneness
of Light with the body of man.
Know that all is Order from Chaos
born into light.

Tablet X: The Key of Time

List ye, O Man. Take of my wisdom.
Learn of his deep hidden mysteries of space.
Learn of the THOUGHT that grew in the abyss,
bringing Order and Harmony in space.

Know ye, O man, that all exists
has being only because of the LAW.
Know ye the LAW and ye shall be free,
never be bound by the fetters of night.

Far, through strange spaces, have I journeyed
into the depth of the abyss of time,
until in the end all was revealed.
Know ye that mystery is only mystery
when it is knowledge unknown to man.
When ye have plumbed the heart of all mystery,
knowledge and wisdom will surely be thine.

Seek ye and learn that TIME is the secret
whereby ye may be free of this space.

Long have I, WISDOM, sought wisdom;
aye, and shall seek of eternity's end
for know that ever before me receding
shall move the goal I seek to attain.
Even the LORDS of the CYCLES
know that not yet have THEY reached the goal,
For with all of their wisdom,
they know that TRUTH ever grows.

Once, in a past time, I spoke to the Dweller.
Asked of the mystery of time and space.
Asked him the question that surged in my being,
saying: *O Master, what is time?*

Then to me spoke HE, the Master:
*Know ye, O Thoth, in the beginning
there was VOID and nothingness,
a timeless, spaceless, nothingness.
And into the nothingness came a thought,*

*purposeful, all-pervading,
and It filled the VOID.
There existed no matter, only force,
a movement, a vortex, or vibration
of the purposeful thought
that filled the VOID.*

*And I questioned the Master, saying:
Was this thought eternal?
And answered me the DWELLER, Saying:
In the beginning, there was eternal thought,
and for thought to be eternal, time must exist.
So into the all-pervading thought
grew the LAW of TIME.
Aye time which exists through all space,
floating in a smooth, rhythmic movement
that is eternally in a state of fixation.*

*Time changes not,
but all things change in time.
For time is the force
that holds events separate,
each in its own proper place.
Time is not in motion,
but ye move through time
as your consciousness
moves from one event to another.*

*Aye, by time yet exist, all in all,
an eternal ONE existence.
Know ye that even though in the time ye are separate,
yet still are ONE, in all times existent.*

*Ceased then the voice of the DWELLER,
and departed I to ponder on time.
For knew I that in these words lay wisdom
and a way to explore the mysteries of time.*

*Oft did I ponder the words of the DWELLER.
Then sought I to solve the mystery of time.
Found I that time moves through strange angles.
Yet only by curves could I hope to attain the key*

that would give me access to the time-space.
Found I that only by moving upward
and yet again by moving to right-ward
could I be free from the time of the movement.

Forth I came from out of my body,
moved in the movements that changed me in time.
Strange were the sights I saw in my journeys,
many the mysteries that opened to view.
Aye, saw I man's beginning,
learned from the past that nothing is new.

Seek ye, O man, to learn the pathway
that leads through the spaces
that are formed forth in time.

Forget not, O man, with all of thy seeking
that Light is the goal ye shall seek to attain.
Search ye for the Light on thy pathway
and ever for thee the goal shall endure.

Let not thine heart turn ever to darkness.
light let shine Soul be, a Sun on the way.
Know ye that eternal brightness,
ya shall ever find thy Soul hid in Light,
never fettered by bondage or darkness,
ever it shines forth a Sun of the Light.

Aye, know, though hidden in darkness,
your Soul, a spark of the true flame, exists.
Be ye One with the greatest of all Lights.
Find at the SOURCE, the END of thy goal.

Light is life, for without the great Light
nothing can ever exist.
Know ye, that in all formed matter,
the heart of Light always exists.
Aye, even though bound in the darkness,
inherent Light always exists.

Once I stood in the HALLS OF AMENTI
and heard the voice of the LORDS of AMENTI,
saying in tones that rang through the silence,

words of power, mighty and potent.
Chanted they the song of the cycles,
the words that open the path to beyond.
Aye, I saw the great path opened
and looked for the instant into the beyond.
Saw I the movements of the cycles,
vast as the thought of the SOURCE could convey.

Knew I then even Infinity
is moving on to some unthinkable end.
Saw I that the Cosmos is Order
and part of a movement that extends to all space,
a party of an Order of Orders,
constantly moving in a harmony of space.

Saw I the wheeling of cycles
like vast circles across the sky.
Knew I then that all that has being
is growing to meet yet another being
in a far-off grouping of space and of time.

Knew I then that in Words are power
to open the planes that are hidden from man.
Aye, that even in Words lies hidden the key
that will open above and below.

*Hark ye, now man, this word I leave with thee.
Use it and ye shall find power in its sound.
Say ye the word:
"ZIN-URU"
and power ye shall find.
Yet must ye understand that man is of Light
and Light is of man.*

List ye, O man, and hear a mystery
stranger than all that lies 'neath the Sun.
Know ye, O man, that all space
is filled by worlds within worlds;
aye, one within the other yet separate by Law.

Once in my search for deep buried wisdom,
I opened the door that bars THEM from man.

Called I from the other planes of being,
one who was fairer than the daughters of men.
Aye, I called her from out of the spaces,
to shine as a Light in the world of men.

Used I the drum of the Sertpent.
Wore I the robe of the purple and gold.
Placed on my head, I, the crown of Silver.
Around me the circle of cinnabar shone.
Raised I my arms and cried the invocation
that opens the path to the planes beyond,
cried to the LORDS of the SIGNS in their houses:
*Lords of the two horizons,
watchers of the treble gates,
stand ye One at the right and One at the left
as the STAR rises to his throne
and rules over his sign.*
Aye, thou dark prince of ARULU,
open the gates of the dim, hidden land
and release her whom ye keep imprisoned.

*Hear ye, hear ye, hear ye,
dark Lords and Shining Ones,
and by their secret names,
names which I know and can pronounce,
hear ye and obey my will.*

Lit I then with flame my circle
and called HER in the space-planes beyond.
Daughter of Light return from ARULU.

Seven times and seven times
have I passed through the fire.
Food have I not eaten.
Water have I not drunk.
I call thee from ARULU,
from the realms of EKERSHEGAL.
I summon thee, lady of Light.

Then before me rose the dark figures;
aye, the figures of the Lords of Arulu.

Parted they before me
and forth came the Lady of Light.

Free was she now from the LORDS of the night,
free to live in the Light of the earth Sun,
free to live as a child of the Light.

Hear ye and listen, O my children.
Magic is knowledge and only is Law.
Be not afraid of the power within thee
for it follows Law as the stars in the sky.

Know ye that to be without knowledge,
wisdom is magic and not of the Law.
But know ye that ever ye by your knowledge
can approach closer to a place in the Sun.

List ye, my children, follow my teaching.
Be ye ever seeker of Light.
Shine in the world of men all around thee,
a Light on the path that shall shine among men.

Follow ye and learn of my magic.
Know that all force is thine if thou wilt.
Fear not the path that leads thee to knowledge,
but rather shun ye the dark road.

Light is thine, O man, for the taking.
Cast off the fetters and thou shalt be free.
Know ye that they Soul is living in bondage
fettered by fears that hold ye in thrall.

Open thy eyes and see the great SUN-LIGHT.
Be not afraid for all is thine own.
Fear is the LORD of the dark ARULU
to he who never faced the dark fear.
Aye, know that fear has existence
created by those who are bound by their fears.

Shake off thy bondage, O children,
and walk in the Light of the glorious day.
Never turn they thoughts to the darkness
and surely ye shall be One with the Light.

Man is only what he believeth,
a brother of darkness or a child of the Light.
Come though into the Light my Children.
Walk in the pathway that leads to the Sun.

Hark ye now, and list to the wisdom.
Use thou the word I have given unto thee.
Use it and surely thou shalt find power and wisdom
and Light to walk in the way.
Seek thee and find the key I have given
and ever shalt thou be a Child of the Light.

Tablet XI: The Key to Above and Below

Hear ye and list ye, O children of *Khem*,
to the words that I give that shall bring ye to the *Light*.
Ye know, O men, that I knew your fathers,
aye, your fathers in a time long ago.
Deathless have I been through all the ages,
living among ye since your knowledge began.

Leading ye upward to the *Light* of the *Great Soul*
have I ever striven,
drawing ye from out of the darkness of night.

Know ye, O people amongst whom I walk,
that I, *Thoth*, have all of the knowledge
and all of the wisdom known, to man since the ancient days.
Keeper have I been of the secrets of the great race,
holder of the key that leads into life.
Bringer up have I been to ye, O my children,
even from the darkness of the *Ancient of Days*.
List ye now to the words of my wisdom.
List ye now to the message I bring.
Hear ye now the words I give thee, and
ye shall be raised from the darkness to *Light*.

Far in the past, when first I came to thee,
found I thee in caves of rocks.
Lifted I thee by my power and wisdom
until thou didst shine as men among men.
Aye, found I thee without any knowing.
Only a little were ye raised beyond beasts.
Fanned I ever the spark of thy consciousness
until at last ye flamed as men.

Now shall I speak to thee knowledge ancient
beyond the thought of thy race.
Know ye that we of the *Great Race*
had and have knowledge that is more than man's.
Wisdom we gained from the star-born races,
wisdom and knowledge far beyond man.
Down to us had descended the masters of wisdom
as far beyond us as I am from thee.

List ye now while I give ye wisdom.
Use it and free thou shalt be.

Know ye that in the pyramid I builded are the *Keys*
that shall show ye the *Way* into life.
Aye, draw ye a line from the great image I builded,
to the apex of the pyramid, built as a gateway.
Draw ye another opposite in the same angle and direction.
Dig ye and find that which I have hidden.
There shall ye find the underground entrance to
the secrets hidden before ye were men.

Tell ye I now of the mystery of cycles
that move in movements that are strange to the finite,
for infinite are they beyond knowledge of man.
Know ye that there are nine of the cycles;
aye, nine above and fourteen below,
moving in harmony to the place of joining
that shall exist in the future of time.
Know ye that the *Lords of the Cycles*
are units of consciousness sent from the others to unify
This with the *All*.
Highest are *They* of the consciousness
of all the *Cycles*, working in harmony with the *Law*.
Know *They* that in time all will be perfected,
having none above and none below, but all *One*
in a perfected *Infinity*, a harmony of all in the *Oneness of All*.

Deep neath the Earth surface in the *Halls of Amenti*
sit the *Seven*, the *Lords of the Cycles*,
aye, and another, the *Lord* from below.
Yet know thee that in *Infinity* there is
neither above nor below.
But ever there is and ever shall be
Oneness of All when all is complete.
Oft have I stood before the *Lords of the All*.
Oft at the fount of their wisdom have drunken and
filled both my body and *Soul* with their *Light*.

Spake they to me and told me of cycles
and the *Law* that gives them the means to exist.
Aye, spake to me the *Lord of the Nine* saying:

*O, Thoth, great are ye among Earth children,
but mysteries exist of which ye know not.
Ye know that ye came from a space-time below
this and know ye shall travel to a space-time beyond.
But little ye know of the mysteries within them,
little ye know of the wisdom beyond. Know ye that
ye as a whole in this consciousness
are only a cell in the process of growth.*

The consciousness below thee is ever-expanding
in different ways from those known to thee.
Aye, it, though in space-time below thee,
is ever growing in ways that are different from
those that were part of the ways of thine own.
For know that it grows as a result of thy growth
but not in the same way that thou didst grow.
The growth that thou had and have in the present
have brought into being a cause and effect.
No consciousness follows the path of those before it,
else all would be repetition and vain.
Each consciousness in the cycle it exists in
follows its own path to the ultimate goal.
Each plays its part in the Plan of the Cosmos.
Each plays its part in the ultimate end.
The farther the cycle, the greater its
knowledge and ability to blend the Law of the whole.

Know ye, that ye in the cycles below us
are working the minor parts of the Law,
while we of the cycle that extends to Infinity
take of the striving and build greater Law.

Each has his own part to play in the cycles.
Each has his work to complete in his way.
The cycle below thee is yet not below thee
but only formed for a need that exists.
For know ye that the fountain of wisdom
that sends forth the cycles is eternally
seeking new powers to gain.
Ye know that knowledge is gained only by practice,
and wisdom comes forth only from knowledge,
and thus are the cycles created by Law.

Means are they for the gaining of knowledge
for the Plane of Law that is the Source of the All.

The cycle below is not truly below but only
different in space and in time.

The consciousness there is working and
testing lesser things than those ye are.
And know, just as ye are working on greater,
so above ye are those who are also working
as ye are on yet other laws.

The difference that exists between the cycles
is only in ability to work with the Law.

We, who have being in cycles beyond thee,
are those who first came forth from the
Source and have in the passage through
time-space gained ability to use
Laws of the Greater that are far beyond
the conception of man.

Nothing there is that is really below thee
but only a different operation of Law.

Look thee above or look thee below,
the same shall ye find.

For all is but part of the Oneness
that is at the Source of the Law.

The consciousness below thee is
part thine own as we are a part of thine.

Ye, as a child had not the knowledge
that came to ye when ye became a man.
Compare ye the cycles to man in his journey
from birth unto death,

and see in the cycle below thee the child
with the knowledge he has;
and see ye yourself as the child grown older,
advancing in knowledge as time passes on.
See ye, We, also, the child grown to manhood
with the knowledge and wisdom that came
with the years.

So also, O Thoth, are the cycles of consciousness,
children in different stages of growth,

yet all from the one Source, the Wisdom,
and all to the Wisdom returning again.

Ceased then *He* from speaking and sat
in the silence that comes to the *Lords*.
Then again spake *He* unto me, saying:
Oh Thoth, long have We sat in Amenti,
guarding the flame of life in the Halls.
Yet know, we are still part of our
Cycles with our Vision reaching unto them and beyond.
Aye, know we that of all,
nothing else matters excepting the growth
we can gain with our Soul.
Know we the flesh is fleeting.
The things men count great are nothing to us.
The things we seek are not of the body
but are only the perfected state of the Soul.
When ye as men can learn that nothing but
progress of Soul can count in the end,
then truly ye are free from all bondage,
free to work in a harmony of Law.

Know, O man, ye should aim at perfection,
for only thus can ye attain to the goal.
Though ye should know that nothing is perfect,
yet it should be thy aim and thy goal.
Ceased again the voice of the *Nine*,
and into my consciousness the words had sunk.
Now, seek I ever more wisdom
that I may be perfect in *Law* with the *All*.

Soon go I down to the *Halls of Amenti*
to live beneath the cold flower of life.
Ye whom I have taught shall nevermore see me.
Yet live I forever in the wisdom I taught.

All that man is is because of his wisdom.
All that he shall be is the result of his cause.

List ye, now to my voice and become
greater than common man.
Lift thine eyes upward,

let *Light* fill thy being,
be thou ever *Children of Light*.
Only by effort shall ye grow upward to
the plane where *Light* is the *All* of the *All*.
Be ye the master of all that surrounds thee.
Never be mastered by the effects of thy life.
Create then ever more perfect causes
and in time shalt thou be a *Sun of the Light*

Free, let thine soul soar ever upward,
free from the bondage and fetters of night.
Lift thine eyes to the *Sun* in the sky-space.
For thee, let it be a symbol of life.
Know that thou art the *Greater Light*,
perfect in thine own sphere,
when thou art free.
Look not ever into the blackness.
Lift up thine eyes to the space above.
Free let thine *Light* flame upward
and shalt thou be a *Child of the Light*.

Tablet XII: The Law of Cause and Effect

The Key of Prophecy

List ye, O man, to the words of my wisdom,
list to the voice of *Thoth, the Atlantean*.
Conquered have I the *Law* of time-space.
Knowledge have I gained of the future of time.
Know I that man in his movement through
space-time shall ever be *One* with the *All*

Know ye, O man,
that all of the future is an open book
to him who can read.
All effect shall bring forth its causes
as all effects grew from the first cause.
Know ye the future is not fixed or
stable but varies as cause brings forth an effect.
Look in the cause thou shalt bring into being,
and surely thou shalt see that all is effect.

So, O man, be sure the effects that ye bring
forth are ever causes of more perfect effects.
Know ye the future is never in fixation but
follows man's free will as it moves through
the movements of time-space toward
the goal where a new time begins.

Man can only read the future through
the causes that bring the effects.
Seek ye within the causation and
surely ye shall find the effects.

List ye, O man, while I speak of the future,
speak of the effect that follows the cause.
Know ye that man in his journey light-ward
is ever seeking escape from the night that surrounds him,
like the shadows that surround the stars in the sky
and like the stars in the sky-space, he, too,
shall shine from the shadows of night.

Ever his destiny shall lead him onward
until he is *One* with the *Light*.

Aye, though his way lies midst the shadows,
ever before him glows the *Great Light*.

Dark though the way be yet shall he conquer
the shadows that flow around him like night.

Far in the future, I see man as *Light-born*,
free from the darkness that fetters the *Soul*,
living in *Light* without the bounds of the darkness
to cover the *Light* that is *Light of their Soul*.

Know ye, O man, before ye attain this that
many the dark shadows shall fall on your *Light*
striving to quench with the shadows of darkness
the *Light* of the *Soul* that strives to be free.

Great is the struggle between *Light* and darkness,
age old and yet ever new. Yet, know in a time, far in the future,
Light shall be All and darkness shall fall.

List ye, O man, to my words of wisdom.
Prepare and ye shall not bind your *Light*.
Man has risen and man has fallen as ever new
waves of consciousness flow from the great
abyss below us toward the *Sun* of their goal.

Ye, my children, have risen from a state
that was little above the beast,
until now of all men ye are greatest.
Yet before thee were others greater than thee.
Yet tell I thee as before thee others have fallen,
so also shall ye come to an end.

And upon the land where ye dwell now,
barbarians shall dwell and in turn rise to *Light*.
Forgotten shall be the ancient-wisdom,
yet ever shall live though hidden from men.

Aye, in the land thou callest Khem,
races shall rise and races shall fall.
Forgotten shalt thou be of the children of men.

Yet thou shalt have moved to a star-space
beyond this leaving behind this place where thou has dwelt.

The *Soul* of man moves ever onward,
bound not by any one star.
But ever moving to the great goal before him
where he is dissolved in the *Light of the All*.
Know ye that ye shall ever go onward,
moved by the *Law* of cause and effect
until in the end both become *One*

Aye, man, after ye have gone,
others shall move in the places ye lived.
Knowledge and wisdom shall all be forgotten,
and only a memory of Gods shall survive.
As I to thee am a God by my knowledge,
so ye, too shall be Gods of the future
because of your knowledge far above theirs.
Yet know ye that all through the ages,
man shall have access to *Law* when he will.

Ages to come shall see revival of wisdom
to those who shall inherit thy place on this star.
They shall, in turn, come into wisdom
and learn to banish the darkness by *Light*.
Yet greatly must they strive through the ages
to bring unto themselves the freedom of *Light*.

Then shall there come unto man the great warfare
that shall make the Earth tremble and shake in its course.
Aye, then shall the *Dark Brothers*
open the warfare between *Light* and the night.

When man again shall conquer the ocean and fly
in the air on wings like the birds;
when he has learned to harness the lightning,
then shall the time of warfare begin.
Great shall the battle be twixt the forces,
great the warfare of darkness and *Light*.

Nation shall rise against nation
using the dark forces to shatter the Earth.

Weapons of force shall wipe out the Earth-man
until half of the races of men shall be gone.
Then shall come forth the *Sons of the Morning*
and give their edict to the children of men, saying:
O men, cease from thy striving against thy brother.
Only thus can ye come to the Light.
Cease from thy unbelief, O my brother,
and follow the path and know ye are right.

Then shall men cease from their striving,
brother against brother and father against son.
Then shall the ancient home of my people rise
from its place beneath the dark ocean waves.
Then shall the *Age of Light* be unfolded
with all men seeking the *Light* of the goal.
Then shall the *Brothers of Light* rule the people.
Banished shall be the darkness of night.

Aye, the children of men shall progress
onward and upward to the great goal.
Children of Light shall they become.
Flame of the flame shall their *Souls* ever be.
Knowledge and wisdom shall be man's
in the great age for he shall approach the eternal flame,
the *Source* of all wisdom,
the place of beginning,
that is yet *One* with the end of all things.

Aye, in a time that is yet unborn,
all shall be *One* and *One* shall be *All*.
Man, a perfect flame of this *Cosmos*,
shall move forward to a place in the stars.
Aye, shall move even from out of this space-time
into another beyond the stars.

Long have ye listened to me,
O my children,
long have ye listened to the wisdom of Thoth.
Now I depart from ye into darkness.
Now go I to the *Halls of Amenti*,
there to dwell in the future when *Light*
shall come again to man.

Yet, know ye, my *Spirit* shall ever be with thee,
guiding thy feet in the pathway of *Light*.

Guard ye the secrets I leave with thee,
and surely my spirit will guard thee through life.
Keep thine eyes ever on the pathway to wisdom.
Keep the *Light* as thy goal evermore.
Fetter not thy *Soul* in bondage of darkness;
free let it wing in its flight to the stars.

Now I depart thee to dwell in *Amenti*.
Be thou my children in this life and the next.
The time will come when ye, too, shall be deathless,
living from age to age a *Light* among men.

Guard ye the entrance to the *Halls of Amenti*.
Guard ye the secrets I have hidden among ye.
Let not the wisdom be cast to barbarians.
Secret shall thou keep it for those who seek *Light*.
Now depart I.
Receive thou my blessing.
Take thou my way and follow the *Light*.

Blend thou thy Soul in the Great Essence.
One, with the Great Light let thy consciousness be.
Call thou on me when thou dost need me.
Use my name three times in a row:
Chequetet, Arelich, Volmalites.

Tablet XIII: The Keys of Life and Death

List ye, O man, hear ye the wisdom.
Hear ye the *Word* that shall fill thee with *Life*.
Hear ye the *Word* that shall banish the darkness.
Hear ye the voice that shall banish the night.

Mystery and wisdom have I brought to my children;
knowledge and power descended from old.
Know ye not that all shall be opened
when ye shall find the oneness of all?

One shall ye be with the *Masters of Mystery*,
Conquerors of Death and Masters of Life.
Aye, ye shall learn of the flower of *Amenti*
the blossom of life that shines in the *Halls*.
In *Spirit* shall ye reach that *Halls of Amenti*
and bring back the wisdom that liveth in *Light*.
Know ye the gateway to power is secret.
Know ye the gateway to life is through death.
Aye, through death but not as ye know death,
but a death that is life and is fire and is *Light*.

Desireth thou to know the deep, hidden secret?
Look in thy *heart* where the knowledge is bound.
Know that in thee the secret is hidden,
the source of all life and the source of all death.

List ye, O man, while I tell the secret,
reveal unto thee the secret of old.

Deep in *Earth's* heart lies the flower,
the source of the *Spirit*
that binds all in its form.
or know ye that the *Earth* is living in body
as thou art alive in thine own formed form.
The *Flower of Life* is as thine own place of *Spirit*
and streams through the *Earth*
as thine flows through thy form;
giving of life to the *Earth* and its children,
renewing the *Spirit* from form unto form.

This is the *Spirit* that is form of thy body,
shaping and moulding into its form.

Know ye, O man, that thy form is dual,
balanced in polarity while formed in its form.
Know that when fast on thee *Death* approaches,
it is only because thy balance is shaken.
It is only because one pole has been lost.

Know that the secret of life in *Amenti*
is the secret of restoring the balance of poles.
All that exists has form and is living
because of the *Spirit* of life in its poles.

See ye not that in *Earth's heart*
is the balance of all things that exist
and have being on its face?
The source of thy *Spirit* is drawn from *Earth's heart*,
for in thy form thou are one with the *Earth*

When thou hast learned to hold thine own balance,
then shalt thou draw on the balance of *Earth*.
Exist then shalt thou while *Earth* is existing,
changing in form, only when *Earth*, too, shalt change:
Tasting not of death, but one with this planet,
holding thy form till all pass away.

List ye, O man, whilst I give the secret so that
ye, too, shalt taste not of change.
One hour each day shalt thou lie
with thine head pointed to the
place of the positive pole (north).
One hour each day shalt thy head be
pointed to the place of the negative pole (south).
Whilst thy head is placed to the northward,
hold thou thy consciousness from the chest to the head.

And when thy head is placed southward,
hold thou thy thought from chest to the feet.
Hold thou in balance once in each seven,
and thy balance will retain the whole of its strength.
Aye, if thou be old, thy body will freshen

and thy strength will become as a youth's.
This is the secret known to the Masters
by which they hold off the fingers of Death.
Neglect not to follow the path I have shown,
for when thou hast passed beyond years
to a hundred to neglect
it will mean the coming of *Death*.

Hear ye, my words, and follow the pathway.
Keep thou thy balance and live on in life.

Hear ye, O man, and list to my voice.
List to the wisdom that gives thee of *Death*.
When at the end of thy work appointed,
thou may desire to pass from this life,
pass to the plane where the *Suns of the Morning*
live and have being as *Children of Light*.
Pass without pain and pass without sorrow
into the plane where is eternal *Light*.

First lie at rest with thine head to the eastward.
Fold thou thy hands at the Source of thy life (solar plexus).

Place thou thy consciousness in the life seat.
Whirl it and divide to north and to south.

Send thou the one out toward the northward.
Send thou the other out to the south.
Relax thou their hold upon thy being.
Forth from thy form will thy silver spark fly,
upward and onward to the Sun of the morning,
blending with Light, at one with its source.

There it shall flame till desire shall be created.
Then shall return to a place in a form.

Know ye, O men, that thus pass the great Souls,
changing at will from life unto life.
Thus ever passes the Avatar,
willing his Death as he wills his own life.

List ye, O man, drink of my wisdom.
Learn ye the secret that is Master of Time.

Learn ye how those ye call Masters are
able to remember the lives of the past.

Great is the secret yet easy to master,
giving to thee the mastery of time.
When upon thee death fast approaches,
fear not but know ye are master of Death.

Relax thy body, resist not with tension.
Place in thy heart the flame of thy Soul.
Swiftly then sweep it to the seat of the triangle.

Hold for a moment, then move to the goal.
This, thy goal, is the place between thine eyebrows,
the place where the memory of life must hold sway.
Hold thou thy flame here in thy brain-seat
until the fingers of Death grasp thy Soul.
Then as thou pass through the state of transition,
surely the memories of life shall pass, too.

Then shalt the past be as one with the present.
Then shall the memory of all be retained.
Free shalt thou be from all retrogression.
The things of the past shall live in today.

Supplementary Tablet XIV: Atlantis

List ye, O Man, to the deep hidden wisdom,
lost to the world since the time of the *Dwellers*,
lost and forgotten by men of this age.

Know ye this Earth is but a portal,
guarded by powers unknown to man.
Yet, the *Dark Lords* hide the entrance
that leads to the *Heaven-born* land.
Know ye, the way to the sphere of *Arulu*
is guarded by barriers opened only to *Light-born* man.

Upon Earth, I am the holder of the keys
to the gates of the *Sacred Land*.
Command I, by the powers beyond me,
to leave the keys to the world of man.

Before I depart, I give ye the Secrets of how
ye may rise from the bondage of darkness,
cast off the fetters of flesh that have bound ye,
rise from the darkness into the *Light*.

Know ye, the soul must be cleansed of its darkness,
ere ye may enter the portals of *Light*.
Thus, I established among ye the *Mysteries*
so that the *Secrets* may always be found.

Aye, though man may fall into darkness,
always the *Light* will shine as a guide.
Hidden in darkness, veiled in symbols,
always the way to the portal will be found.
Man in the future will deny the mysteries
but always the way the seeker will find.

Now I command ye to maintain my secrets,
giving only to those ye have tested,
so that the pure may not be corrupted,
so that the power of *Truth* may prevail.

List ye now to the unveiling of Mystery.
List to the symbols of Mystery I give.
Make of it a religion for only thus will its essence remain.

*Regions there are two between
this life and the Great One,
traveled by the Souls
who depart from this Earth;
Duat, the home of the powers of illusion;
Sekhet Hetspet, the House of the Gods.
Osiris, the symbol of the guard of the portal,
who turns back the souls of unworthy men.*

*Beyond lies the sphere of the heaven-born powers,
Arulu, the land where the Great Ones have passed.
There, when my work among men has been finished,
will I join the Great Ones of my Ancient home.*

*Seven are the mansions of the house of the Mighty;
Three guards the portal of each house from the darkness;
Fifteen the ways that lead to Duat.
Twelve are the houses of the Lords of Illusion,
facing four ways, each of them different.*

*Forty and Two are the great powers,
judging the Dead who seek for the portal.
Four are the Sons of Horus,
Two are the Guards of East and West of Isis,
the mother who pleads for her children, Queen of the Moon,
reflecting the Sun.*

*Ba is the Essence, living forever.
Ka is the Shadow that man knows as life.
Ba cometh not until Ka is incarnate.
These are mysteries to preserve through the ages.*

*Keys are they of life and of Death.
Hear ye now the mystery of mysteries:
learn of the circle beginningless and endless,
the form of He who is One and in all.
Listen and hear it, go forth and apply it,
thus will ye travel the way that I go.*

*Mystery in Mystery,
yet clear to the Light-born,
the Secret of all I now will reveal.*

*I will declare a secret to the initiated,
but let the door be wholly shut against the profane.*

*Three is the mystery, come from the great one.
Hear, and Light on thee will dawn.*

*In the primeval, dwell three unities.
Other than these, none can exist.
These are the equilibrium, source of creation:
one God, one Truth, one point of freedom.*

*Three come forth from the three of the balance:
all life, all good, all power.*

*Three are the qualities of God in his Light-home:
Infinite power, Infinite Wisdom, Infinite Love.*

*Three are the powers given to the Masters:
To transmute evil, assist good, use discrimination.*

*Three are the things inevitable for God to perform:
Manifest power, wisdom and love.*

*Three are the powers creating all things:
Divine Love possessed of perfect knowledge,
Divine Wisdom knowing all possible means,
Divine Power possessed by the joint will of
Divine Love and Wisdom.*

*Three are the circles (states) of existence:
The circle of Light where dwells nothing but God,
and only God can traverse it;
the circle of Chaos where all things
by nature arise from death;
the Circle of awareness where
all things spring from life.*

*All things animate are of three states of existence:
chaos or death, liberty in humanity and felicity of Heaven.*

*Three necessities control all things:
beginning in the Great Deep, the circle of chaos, plenitude in Heaven.*

Three are the paths of the *Soul*:
Man, Liberty, Light.

Three are the hindrances:
lack of endeavor to obtain knowledge;
non-attachment to god; attachment to evil.
In man, the three are manifest.
Three are the *Kings* of power within.
Three are the chambers of the mysteries,
found yet not found in the body of man.

Hear ye now of he who is liberated,
freed from the bondage of life into *Light*.
Knowing the source of all worlds shall be open.
Aye, even the *Gates of Arulu* shall not be barred.
Yet heed, O man, who would'st enter heaven.
If ye be not worthy,
better it be to fall into the fire.
Know ye the celestials pass through the pure flame.
At every revolution of the heavens,
they bathe in the fountains of *Light*.

List ye, O man, to this mystery:
Long in the past before ye were man-born,
I dwelled in Ancient Atlantis.
There in the *Temple*,
I drank of the *Wisdom*,
poured as a fountain of *Light*
from the *Dweller*.

Give the key to ascend to the
Presence of Light in the Great world.
Stood I before the *Holy One*
enthroned in the Flower of Fire.
Veiled was he by the lightnings of darkness,
else my *Soul* by the *Glory* have been shattered.

Forth from the feet of his *Throne* like the diamond,
rolled forth four rivers of flame from his footstool,
rolled through the channels of clouds to the Man-world.
Filled was the hall with *Spirits of Heaven*.
Wonder of wonders was the Starry palace.

Above the sky, like a rainbow of *Fire* and *Sunlight*,
were Formed the Spirits.
Sang they the glories of the *Holy One*.
Then from the midst of the *Fire* came a voice:
Behold the Glory of the first Cause.
I beheld that *Light*, high above all darkness,
reflected in my own being.
I attained, as it were, to the *God of all Gods*,
the Spirit-Sun, the Sovereign of the Sun spheres.

There is One, Even the First,
who hath no beginning,
who hath no end;
who hath made all things,
who govern all,
who is good,
who is just,
who illumines,
who sustains.

Then from the throne, there poured a great radiance,
surrounding and lifting my soul by its power.
Swiftly I moved through the spaces of *Heaven*,
shown was I the mystery of mysteries,
shown the *Secret* heart of the cosmos.

Carried was I to the land of *Arulu*,
stood before the *Lords* in their *Houses*.

Opened they the *Doorway* so I might
glimpse the primeval chaos.
Shuddered my soul to the vision of horror,
shrank back my soul from the ocean of darkness.
Then saw I the need for the barriers,
saw the need for the *Lords of Arulu*..

Only they with their Infinite balance could
stand in the way of the inpouring chaos.
Only they could guard *God's* creation.

Then did I pass around the circle of eight.
Saw all the souls who had conquered the darkness.
Saw the splendor of *Light* where they dwelled.

Longed I to take my place in their circle,
but longed I also for the way I had chosen,
when I stood in the *Halls of Amenti*
and made my choice to the work I would do.

Passed I from the *Halls of Arulu*
down to the earth space where my body lay.
Arose I from the earth where I rested.
Stood I before the *Dweller*.

Gave my pledge to renounce my Great
right until my work on *Earth* was completed,
until the *Age* of darkness be past.

List ye, O man, to the words I shall give ye.
In them shall ye find the *Essence* of Life.
Before I return to the *Halls of Amenti*,
taught shall ye be the *Secrets of Secrets*,
how ye, too, may arise to the *Light*.

Preserve them and guard them,
hide them in symbols,
so the profane will laugh and renounce.
In every land, form ye the mysteries.
Make the way hard for the seeker to tread.

Thus will the weak and the wavering be rejected.
Thus will the secrets be hidden and guarded,
held till the time when the wheel shall be turned.

Through the dark ages, waiting and watching,
my *Spirit* shall remain in the deep hidden land.
When one has passed all the trials of the outer,
summon ye me by the *Key* that ye hold.

Then will I, the *Initiator*, answer,
come from the *Halls of the Gods in Amenti*.
Then will I receive the initiate, give him the words of power.

Hark ye, remember, these words of warning:
*bring not to me one lacking in wisdom,
impure in heart or weak in his purpose.
Else I will withdraw from ye your power
to summon me from the place of my sleeping.*

Now go ye forth and summon thy brothers
so that I may impart the wisdom to light thy
path when my presence is gone.
Come to the chamber beneath my temple.
Eat not food until three days are past.

There will I give thee the essence of wisdom
so that with power ye may shine amongst men.
There will I give unto thee the secrets so that
ye, to, may rise to the
Heavens, God-men in Truth
as in essence ye be.
Depart now and leave me while I summon
those ye know of but as yet know not.

Supplementary Tablet XV: Secret of Secrets

Now ye assemble, my children,
waiting to hear the *Secret of Secrets*
which shall give ye power to unfold the God-man,
give ye the way to Eternal life.

Plainly shall I speak of the *Unveiled Mysteries*.
No dark sayings shall I give unto thee.
Open thine ears now, my children.
Hear and obey the words that I give.

First I shall speak of the fetters of darkness
which bind ye in chains to the sphere of the Earth.

Darkness and light are both of one nature,
different only in seeming,
for each arose from the source of all.
Darkness is disorder.
Light is Order.
Darkness transmuted is light of the Light.
This, my children, your purpose in being;
transmutation of darkness to light.

Hear ye now of the mystery of nature,
the relations of life to the Earth where it dwells.
Know ye, ye are threefold in nature,
physical, astral and mental in one.

Three are the qualities of each of the natures;
nine in all, as above, so below.

In the physical are these channels,
the blood which moves in vortical motion,
reacting on the heart to continue its beating.
Magnetism which moves through the nerve paths,
carrier of energies to all cells and tissues.
Akasa which flows through channels,
subtle yet physical, completing the channels.

Each of the three attuned with each other,
each affecting the life of the body.
Form they the skeletal framework through

which the subtle ether flows.
In their mastery lies the *Secret of Life* in the body.
Relinquished only by will of the adept,
when his purpose in living is done.

Three are the natures of the *Astral*,
mediator is between above and below;
not of the physical, not of the Spiritual,
but able to move above and below.

Three are the natures of *Mind*,
carrier it of the *Will* of the *Great One*.
Arbitrator of *Cause and Effect* in thy life.
Thus is formed the threefold being,
directed from above by the power of four.

Above and beyond man's threefold nature
lies the realm of the *Spiritual Self*.

Four is it in qualities,
shining in each of the planes of existence,
but thirteen in one,
the mystical number.
Based on the qualities of man are the *Brothers*:
each shall direct the unfoldment of being,
each shall channels be of the *Great One*.

On Earth, man is in bondage,
bound by space and time to the earth plane.
Encircling each planet, a wave of vibration,
binds him to his plane of unfoldment.
Yet within man is the *Key* to releasement,
within man may freedom be found.

When ye have released the self from the body,
rise to the outermost bounds of your earth-plane.
Speak ye the word Dor-E-Lil-La.

Then for a time your Light will be lifted,
free may ye pass the barriers of space.
For a time of half of the sun (six hours),
free may ye pass the barriers of earth-plane,
see and know those who are beyond thee.

Yea, to the highest worlds may ye pass.
See your own possible heights of unfoldment,
know all earthly futures of Soul.

Bound are ye in your body,
but by the power ye may be free.
This is the *Secret* whereby bondage
shall be replaced by freedom for thee.

*Calm let thy mind be.
At rest be thy body:
Conscious only of freedom from flesh.
Center thy being on the goal of thy longing.
Think over and over that thou wouldst be free.
Think of this word La-Um-I-L-Ganoover
and over in thy mind let it sound.
Drift with the sound to the place of thy longing.
Free from the bondage of flesh by thy will.*

Hear ye while I give the greatest of secrets:
how ye may enter the *Halls of Amenti*,
enter the place of the immortals as I did,
stand before the *Lords* in their places.

*Lie ye down in rest of thy body.
Calm thy mind so no thought disturbs thee.
Pure must ye be in mind and in purpose,
else only failure will come unto thee.*

*Vision Amenti as I have told in my Tablets.
Long with fullness of heart to be there.
Stand before the Lords in thy mind's eye.*

*Pronounce the words of power I give (mentally);
Mekut-El-Shab-El Hale-Sur-Ben-El-Zabrut Zin-Efrim-Quar-El.
Relax thy mind and thy body.
Then be sure your soul will be called.*

Now give I the *Key to Shambbalah*,
the place where my *Brothers* live in the darkness:
Darkness but filled with *Light of the Sun*
Darkness of Earth, but *Light of the Spirit*,
guides for ye when my day is done.

*Leave thou thy body as I have taught thee.
Pass to the barriers of the deep, hidden place.
Stand before the gates and their guardians.
Command thy entrance by these words:*

*I am the Light. In me is no darkness.
Free am I of the bondage of night.
Open thou the way of the Twelve and the One,
so I may pass to the realm of wisdom.*

*When they refuse thee, as surely they will,
command them to open by these words of power:
I am the Light. For me are no barriers.
Open, I command, by the Secret of Secrets
Edom-El-Ahim-Sabbert-Zur Adom.*

Then if thy words have been *Truth* of the highest,
open for thee the barriers will fall.

Now, I leave thee, my children.
Down, yet up, to the *Halls* shall I go.
Win ye the way to me, my children.
Truly my brothers shall ye become.

Thus finish I my writings.
Keys let them be to those who come after.
But only to those who seek my wisdom,
for only for these am *I the Key and the Way*.

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How a Tablet looks like

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